

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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NEW SERIES
VOLUME XXXVIII. No. 48

PASTORS' AND LAYMEN'S CONFERENCE

"Come Thou Almighty King" rang out as the opening hymn, with Prof. Martin leading the congregation, supported by the pipe organ. President Knox Huff was not present, nor Vice-President G. C. Hodge. But the chairman of the program committee, Pastor W. A. Green of Waynesboro, got the meeting going. The song, "My Jesus I Love Thee," brought more voices into the chorus. Evidently many of the brethren had brought their wives along, which greatly improved the looks of the meeting and its tone in every way.

There are states where larger crowds assemble at the annual meeting but certainly there are not where a finer fellowship obtains. They came into the auditorium from the lobbies and registration rooms with shining faces and warm hearts. This spirit was manifest in the singing and in all the exercises of the hour. We were led in prayer by Dr. Wm. Hewitt, pastor of Immanuel Church, Hattiesburg. Prof. Chester Swor directed the attention of the people in a brief address to the works of Paul, "I am set for the defense of the gospel." He showed the necessity for defense and the good reasons why we should participate in the defense. Because of what it has done, and of what it is now doing. The gospel is working miracles in our educational institutions. It is the only hope of world peace. The modern world is not a friend to the gospel. Opposition is outside the church and some within the churches. It was good to hear a talk like this from a young man, from a layman, from a school man, from one who is a leader among our young people.

The pastor, Dr. W. A. Sullivan, acting as chairman, called for the organization which was effected by the election of Rev. W. A. Green of Waynesboro as president, Dr. Norman Roberts of Hattiesburg as secretary, and Supt. W. G. Mize of Jackson as vice-president. After singing two verses of "O for a thousand tongues" Pastor W. W. Kyzar of Meadville spoke on "Jesus the Savior of His People." He said Jesus is Savior because he is God, Immanuel, Jehoshua, Joshua, Jesus. No one shares this honor with Jesus. No church, no rites, ceremonies, law, obedience. It is Jesus only. Any other who comes between the soul and Jesus is a trespasser. Salvation is deliverance from sin. Sin for 6,000 years has separated men from God. Jesus came to restore men to the fellowship of God and to his likeness. Sin is removed, destroyed, forgotten of God. God's method of salvation from sin is substitution. Only the Lamb slain gives us access to God, by removing our sins. Prayer was led by brother Rodriguez. The M. W. C. quartet sang "The Wonderful, Wonderful Jesus."

The next address was by Prof. Moffett of Jackson, on "Jesus the Lord of His People." Prof. Moffett spoke on the blessing of the restraining influence of responsibility, and the inspiration that comes from seeing those whom we have taught carrying on the world's work. Only to the extent that we accept Jesus as Lord, does the kingdom of God advance. Jesus was the Lord of nature when He was on earth. He was the greatest physician that ever lived. He never lost a case. His patients were the incurables. He was Lord of health and life. He was more than

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Centennial Convention Mississippi Baptists

It was evident that an unusual crowd was expected for chairs had been brought in to fill every available space. And before the gavel fell at 7 P. M. Wednesday, Nov. 16, the house of the Natchez Baptists was well nigh full, and the galleries were filling. President Nelsons' call for silence and song was immediately effective. Pastor J. H. Street of Highland Church, Meridian, led the singing and the devotional service. Prayer was led by Dr. B. B. Hilbun of Pontotoc, and we felt that the Lord was near. We had sung "Amazing grace," and now we are singing "There is a fountain." It looks as if all the house is set to music.

President Nelson aptly and briefly called Dr. Sullivan to present the welcoming speakers. The first welcome message was by Mayor Laub who spoke of Natchez as the birthplace of Mississippi History, including that of Baptists. He spoke of the centennial celebration of the centennial of Natchez church two years ago. Much of Baptist history is unwritten because these people had to do their work in concealment on account of persecution. Baptists came here in 1781 and settled on Cole's Creek in this county. The mayor spoke of the democracy of Baptists, and independence of each congregation. Democracy depends on intelligence and morality. Civil authorities welcome the cooperation of the religious forces. The church and schools are the drill sergeants to maintain the spirit of Americanism.

Deacon L. A. Whittington, chairman of the finance committee, spoke for all the Christian bodies of Natchez. The faith and devotion of the founders of Baptist work should inspire us to our best. We came to Natchez to rededicate ourselves to the tasks which our forefathers began to do. None of these will be here in the next centennial, but what we do today will determine the labors of those who succeed us in the task. We have an obligation to the whole world and a message which will meet that need. World conditions today challenge us to our best. There is more need for faith and courage today than ever before. May the faith of our fathers be our strength as we address ourselves to the completion of the task.

The response to these addresses was made by Rev. J. H. Kyzar of Drew. He gave four reasons for being glad to come to Natchez. First, this is where the Convention was born, nineteen years after Mississippi became a state. This body was born of a love of Christian fellowship, and a purpose to share the blessings of the gospel with all the world. We come to pay tribute to the faith of our predecessors, who believed the Bible is the only authority in faith and practice. Also they advocated as we do the utmost liberty for all men in matters of religion, whether or not they agree with us. We inherit democracy, and the spirit of conquest. We come to give account of our stewardship and dedicate ourselves anew to the obedience of the Master's Commission. A comparison of members and institutions today and a hundred years ago fills us with joy and courage. Let us with Carey attempt great things for God and expect great things from God.

The Woman's College quartet then sang, "When

I survey the wondrous cross, on which the Prince of Glory died."

The organization of the Convention was the next order. This necessitated the election of a president. It is the custom to change presidents every two years, and so it was not expected that Pres. Nelson should succeed himself. When nominations were in order Dr. J. W. Lee of Batesville was first to the floor and made reference to the history of our work, and especially of the Purser family who wrought nobly in the past. He nominated a scion of this family Dr. Frank Moody Purser, pastor at Oxford for the presidency of the Convention. Rev. H. H. Webb of Jackson nominated Dr. W. A. Sullivan of Natchez for the office. The balloting began. Tellers were appointed: Hewlett, Brigance, McLaurin, Owen Williams and Wilds. While the ballots were distributed the Woman's College quartet again sang "Jesus paid it all." And while the ballots were being gathered up the Mississippi College quartet was called to the platform and sang "Shall I crucify my Savior."

The tellers announced that Dr. Purser received 193 votes and Dr. Sullivan 187. That was a close vote, and an honor to both of them. Dr. Sullivan and Pastor J. L. Boyd were elected vice-presidents. Rev. Walton E. Lee was unanimously re-elected Recording Secretary of the Convention. It was soon evident that the newly elected president knew how to keep business moving without hurry or confusion.

Rev. Owen Williams made the motion that a message be sent to brother J. E. Byrd, and brother W. E. Farr expressing affection and sympathy.

The sermon was preached by Rev. B. Simmons beginning at 9 P. M. It appeared in last week's paper and so is not reported here.

Wednesday Morning

"Faith of our fathers" started the singing this morning with Pastor Street in charge of the devotional, and a goodly number were there to begin on time. Then standing the congregation joined heartily in singing "I am bound for the promised land." This song which tells of our hope and our eternal home finds the hearts of our people. Prayer was led by the editor. Miss. College quartet sang "My Jesus, I love thee." The minutes were read and approved. Mrs. Jones of the Baptist Book Store invited the messengers to visit the exhibit.

Dr. J. W. Lee reported for the Committee on Committees the following Committees:

On Nominations: J. S. Riser, W. R. Cooper, W. A. Bell, G. O. Parker and J. D. Ray.

On Resolutions: T. F. Harvey, G. P. White, W. B. Able, J. R. G. Hewlett and S. B. Cooper.

On Time, Place and Preacher: W. A. McComb, C. Z. Holland, L. G. Gates, W. R. Storie and H. S. Payne.

Visitors presented were L. D. Posey of Louisiana, J. R. Kyzar, W. E. B. Lockridge of Texas, J. L. Sutton of Jackson, Dr. B. D. Gray of Atlanta, Miss Minnie Landrum of Brazil. New pastors were: E. C. Horton, A. B. Pierce, J. W. Mid-

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Sparks and Splinters

Attendance on the Virginia Baptist State meeting seems to have reached high water mark, 900 messengers.

The Committee on Committees consisted of J. W. Lee, D. W. Moulder, W. A. Roper, J. N. McMillin, and Madison Flowers.

Robert Eure, son of Pastor O. A. Eure of Ellisville has fully recovered and his parents are grateful for the interest of friends.

A number of mighty good folks did not get to the Convention for various reasons. Their names were mentioned often in public and in private.

Greetings were sent to all other Baptist State Conventions meeting this week. These include, Alabama, Louisiana, Oklahoma and several others.

The committee to prepare a program for the next meeting of the Pastors' and Laymen's Conference consists of Rev. J. M. Metts, N. G. Hickman and W. C. Stewart.

Dr. W. E. Farr of Goodman is still confined to his bed and could not be at the Convention, in which work he has taken an active part for many years. Prayer was made for his recovery and return.

A good lady of the Natchez church expressed to us regret that some of the speakers tore their throats and split the ears of the hearers. We pass on her criticism for the benefit of any who may be interested.

Fish is a desirable, palatable and nourishing food, but fishy immediately sounds offensive and is offensive. So ecclesia is a good word and a good institution, but ecclesiasticism has caused more trouble in the world than almost any other design of men.

Just a suggestion to one or two preachers, the sort that is capable of taking on a new thing occasionally: The word "saith" is pronounced as if it were spelled seth. Just as said is pronounced as if spelled sed. Just remember it next time you read the Bible in public.

Dr. J. E. Byrd was sorely missed in our Convention at Natchez. The minds of the brethren turned to him again and again. Inquiries were eagerly made as to his condition. Reports from Rochester, Minn., where he is in the hospital have not been favorable of late.

Dr. Guy F. Winstead has accepted the call to Brooksville church and is already on the field. He attended the Convention in Natchez. Dr. Winstead is a native of Mississippi, alumnus of Mississippi College, took the doctor's degree at the Louisville Seminary, is married to a fine woman, has two little girls, and comes from the pastorate of the church at Beaufort, S. C.

Brother C. J. Olander was late getting to the Convention, having to go to the hospital after an automobile accident, but coming in late looked as good as ever. Mrs. W. W. Bettis of Kruger, was badly hurt in the accident and is still confined to the hospital, though she is expected to recover. Mrs. Bettis has for some time been superintendent of the women's work in Leflore County Association.

On the last morning of the Convention in the last hour inquiry was made as to how many were present who had attended the Convention held in Natchez in 1891. There were five who responded. They were Dr. W. T. Lowrey, Dr. J. W. Lee, Rev. Bryan Simmons, Miss Margaret Lackey and P. I. Lipsey. There were probably others who were not on hand when this call was made.

It has come to be the expected thing to commend the singing of our college young people, but we believe that there will be no dissent from the opinion that our state meetings have never listened to more beautiful singing than that given us by the quartet of Mississippi Woman's College. Their trained and sympathetic voices responded beautifully to the sentiment of the songs and mingled most musically with one another.

The church at Magnolia has called Rev. A. E. Pardue of Bunkie, La., and he has accepted, expecting to begin his work in December. We welcome him to Mississippi.

Missionary T. F. McCrea, long serving in China, now living in California, sent greetings to the Convention in Natchez. He was reared in Natchez. We shall be glad to publish his letter at the earliest date possible.

Rev. D. L. Sturgis, we understand, has resigned the care of Indianola church to accept a call to Tunica. He has been in Indianola for a good many years, and the memory of him and his work will abide with the church through many more years to come.

The Mississippi Methodist Conference met in Jackson last week, and had a busy and happy time. This editor was prevented from attending any of the meetings on account of our Convention in Natchez. Cordial greetings were sent to the Conference and received from the Conference by the Baptist Convention.

The Convention did the gracious thing in making Dr. W. A. Sullivan one of its vice-presidents. He is pastor of the host church and was busy as a bushel of bees with making all arrangements about the Convention. He ran a very close second in the race for president. He was asked to preside several times, but was generally too busy.

It is evident that lots of people love to go to the Convention, and they stay with it. Of course there are a few who find other things to interest them outside the Convention. And Natchez has many places which visitors delight to see. The people of that city are naturally proud of its history and the monuments of the past are on every hand. The hosts were exceedingly courteous and attentive to the guests. May the blessing of God abide with them and abound through them.

It looked for some time that the Convention would be without an invitation for next year's meeting, but Laurel came to our relief. Well Laurel is made up of mighty fine, aggressive people, and the Baptists in these parts are numerous and courageous. So we go to Laurel next year. And the preacher for the Convention is Rev. J. E. Wills of Newton. They call him a "country preacher," but he preaches well anywhere. He has been pastor at Newton, Louisville, Main Street Church in Hattiesburg, and many other good churches.

It was a worthy tribute which the Convention paid to Rev. J. L. Boyd in electing him vice-president. He has worked hard and a long time to secure materials for Baptist history in Mississippi, producing a valuable book which ought to be treasured in many Baptist families. He also labored to give the Convention a good Centennial program, and he succeeded. He has labored to have our historic spots properly marked, all without any compensation, a labor of love, taking a chance even on getting enough for actual expenses. He is deserving of all the honor Mississippi Baptists can give him. And he is now in the prime of his usefulness and a preacher of ability.

Information comes to us of the death of Rev. E. N. Walne in California where he has made his home since giving up his work in Japan. Dr. Walne was a native of Mississippi and alumnus of Mississippi College. His father, T. J. Walne, was the first Secretary of the State Convention Board and was missionary pastor in Vicksburg. Ernest Walne was reared in Clinton and being imbued with the missionary spirit volunteered for service with the Foreign Board upon his graduation from the Seminary in Louisville. He married a fine young woman in Kentucky and they gave their lives to the service of the Master in Japan. He went out about the same time as McCollum and Brunson, when the Southern Baptists began work in Japan. Dr. Brunson is now pastor in South Carolina and McCollum has been in heaven many years. Dr. Walne's health gave way under the strain and he was retired from active service. He has been an invalid for several years. May our Father's blessing abide on those who love him and mourn his loss.

Dr. H. R. Holcomb reports that the house of the First Church, Tupelo, has been completely restored since the storm and is more beautiful than ever. This is the building in which the State Convention met in 1933.

Chaplain P. E. Culom who was on duty with CCC camps in Mississippi for a year and a half has been ordered to active duty with camps in Georgia with headquarters at Fort Oglethorpe. He will leave for his new assignment on Dec. 12th.

The program was so crowded at the Convention that the addresses expected of Drs. M. O. Patterson and R. B. Gunter, during the Centennial program were crowded out to the regret of everybody. We hope these brethren will furnish The Baptist Record with their addresses that they may reach the thousands of our people who read the paper.

We had a good number of fine laymen at the Convention, not as many as we should like to have, but they were there to show their interest in the work and help to do it. Why should not any laymen be glad to give three days of his time to counsel and inspiration, and planning in the business of the kingdom of God. That's what we are all in the world for.

The new pastors introduced in the Convention are as fine a group of men as we have ever welcomed to Mississippi at one meeting. Down the line there is Timmerman of Clarksdale, Westmoreland at Leland, Douglas at Hollandale, Smith at Greenville, Rogers at Vicksburg, Horton at Eudora, Cook at Hernando, Patch at Grenada, Smith at Ackerman, Pardue at Magnolia, Wood at Forest, Winstead at Brooksville, Barnhill at Pelahatchie, Brooks at Harperville, Pierce at Laurel, Hewitt at Hattiesburg, Middleton at Clinton, Work at Brookhaven, Brookshire at Gulfport, Porter at Long Beach, Holcomb at Mt. Olive, Holcomb No. 2 near Hattiesburg. And what shall we say more? We may have left out the best one in the bunch.

The death of Rev. J. H. Lane on Thursday of last week removes one of the best men and best preachers in Mississippi. He was about seventy-five years old and had been preaching for half a century. He was born in Rankin County. He was soundly converted when a young man and like the Apostle Paul was a trophy of the grace of God. After finishing his work in Mississippi College he attended the Louisville Seminary. He came back to Mississippi and devoted himself to the work of God in his own state. He loved the Lord's people and he loved the souls of sinners, and it was his joy to preach to them, and he was greatly used of God in bringing multitudes into the kingdom. Few of our pastors baptized more people than he did. He preached to country churches and city churches. It is our recollection that at different times he had been pastor of all four churches in McComb City. For several years the condition of his health has been a handicap. But he never lost interest in the work, and never grew sour or despondent. To a multitude of people he was a brother beloved, to many a father in the gospel, to everybody a friend. May our Father continue his blessing on what he began to do, and on those who mourn his going. He left three daughters and a son.

"Voluntary humility" that Paul talks about must mean the sort of humility that makes occasion to put itself on display instead of just accepting the lowly station and humble services that come to us along the way. For example, they say that the Pope on a certain day of the year makes a ceremony of calling in a beggar and washing his feet, just to show how humble he is when he takes a notion. And there are some people called Baptists who have a very similar idea to that of the Pope. Don't fail to render to others any needed service of which you are capable, however menial and lowly it may be. But don't go hunting up some way to show how humble you are. You have probably had some kindly service rendered to you by royal spirits, unpleasant and assistance when you needed it, a service which slaves would prefer not to do. But it was done joyfully in the spirit of Christ.

PASTORS' AND LAYMEN'S CONFERENCE

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a great man. The last enemy is death. Jesus showed his power over death. He alone can bring back life. Lordship means we are to ask him and follow his direction. Paul consistently followed the revealed will of Christ, and speaks of Him as the Lord Jesus Christ. Those who laid the foundations of civil liberty in this country were men who sought to honor Jesus as Lord. Prof. Moffett told of the courage of his own father, recently deceased, who with a small group of men stood for righteousness at the risk of his own life and property and cleaned out a lawless gang in his community. Today as in Paul's day the Lord says "I will show him how many things he must suffer for my name's sake." Paul stirred up trouble wherever he went. Billy Sunday was not in Paul's class in stirring up a sensation. Accepting the Lordship of Jesus will start something everywhere.

Jesus in Prayer for His People was to have been spoken to by brother Elishah Gardener, but on account of his ill health, was assigned to Pastor R. D. Pearson of Macon. Jesus carries His people in His heart. Others have prayed for us, and their effectiveness is evidenced in every life. How much more effective then is the intercession of Jesus in our behalf. He was and is prophet and priest and king. Prayer is a part of the work of all these offices. It is the special function of the priestly office. Moses threw himself into the breach to pray for them when they had sinned. It meant unselfish, sacrificial giving of his own for the sake of other's lives. Some of the things for which Jesus prayed are shown us. One was "that thy faith fail not." Jesus knows the weaknesses of his people. He also prayed in John 17 that the Father would keep those who were given to Jesus. Again he prayed that the purpose of God should be wrought out in His people, that they might be "sanctified in the truth," and that they might be with him and behold his glory, that they might share it. John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Paul says "Who shall lay anything to the charge of God's elect. It is Christ that died, who also maketh intercession for us." "Wherefor he is able to save unto the end all them that come to God through Him seeing He ever liveth to make intercession for us."

Tuesday Morning

"There is a fountain filled with blood," started by the big organ called the conference first to silence and then to song. The crisp air sped the steps of the folks to the house. President Green called Prof. Martin to lead in singing "What a Friend we have in Jesus." The elect who came early joined joyously in the singing and next "Higher Ground" drew more into the singing mood. Dr. L. B. Campbell led in prayer. Then Dr. J. B. Quin of Summit, leading the devotional, read from John 4:10ff. He set forth the opportunity to take for ourselves the water of Life and the obligation to take it to others. The devotional was closed with prayer by Elder John Thompson.

The theme for the morning is "The Church," and the first speaker was Pastor R. B. Patterson of Calhoun City, subject "What It Is." Church is variously defined. Some speak disparagingly of the church. Baptists believe that the church is a body of baptized believers operating independently under the head who is Christ. The church is God's redemptive agency for a lost world. Other agencies have failed. The family couldn't do it. The church was ordained to do what the family could not do. The church is entrusted with a message; it is the pillar and ground of the truth. The church is the divine headquarters established in a Satan-controlled world. It is the visible body of Christ. The church is built on Christ, and is in Christ. As Eve was bone of Adam's bone; so is the church related to Christ. The church was purchased by the blood of Christ. Jesus left a church here when he went back to heaven, a church ready to function with a mes-

sage and ordinances. And he promised that it would continue. The Holy Spirit came upon and into the church and has used the church and operated through it to do the work of Christ from that day to this.

Pastor Flynt of Handsboro made the motion and it was unanimously carried that this address of brother Patterson be published in the Baptist Record.

"The Mission of The Church" was discussed by Pastor M. S. Varnado, of State Line. He based his remarks on the marriage in Cana as described in the second chapter of John's gospel. Brother Varnado expressed his opposition to limitations put upon his thinking and discussion by a committee. His text was "Whatsoever he saith unto you, do it"; and his subject "Obedience to Jesus." Mary discerned that Jesus was to begin His ministry then. This is an age of disobedience, in home, school, church and nation. And we need to return to the command to do what He says. Only this will bring happiness to the church. We must obey Him because we are bought with His blood, we are not our own. Also because never man spoke as he. His word was with authority. Some of Jesus' favorite words were "Come," and "Be," and "Go." These are the things which Jesus would have us do. Jesus does not promise to be with any who will not go.

Prayer was led by Pastor B. E. Phillips of New Hebron. Again Prof. Martin led in a season of song. The M. W. C. quartet sang "I wish I could tell," also "Like Radiant Sunshine," and "Speak to my heart." These young ladies not only have beautiful voices, but show excellent training and others tell us they are earnest Christians. They were specially commended by Prof. Sellers of the Baptist Bible Institute who by request sang a solo. The young ladies were called back and sang "Alone," and "Majestic Sweetness."

The last speaker of the morning was Secretary R. B. Gunter who spoke on "Financing A Church." This subject brings up the every member canvass. The pastor must sell the task to himself. Begin with the man who wears your hat. First decide whether the program is scriptural. If it is it is the Lord's and we are dealing with Him. Are the plans the best for accomplishing the purpose? Is it workable, fair, properly divided? Am I willing to shoulder my part? The preacher must not simply preach it but practice it, must be an example to the people. The shepherd goes before and the sheep follow. Tell the church about it; give them the facts, the objects to be included in the program. Many members are babes; they must be taught. Put the facts on a board where they can be seen and understood. Show how the dollar is divided. The new members need it and probably the old ones. The people respond when they understand. Stress the opportunity of service, the stewardship of opportunity. Preach on the stewardship of substance, do it over and over. Bear down on it. The sore spot will show where the trouble is. Preach to the church what the Bible says about tithing. If we give God what is His, there must be some standard of what is right. You can't leave it to a man's conscience for that is too variable a quantity. Distribute literature on giving. Keep the whole body of the people informed, especially the workers. Drill them for the task. Be sure to work out your plan to a finish. Don't quit till you have gotten what you started out to get. Don't be afraid to repeat, to keep on keeping on.

Tuesday Afternoon

"They shall go forth with singing"; this is the way we begin each meeting in the house of God. Prof. Martin led the singing. He called on Pastor J. A. Barnhill of Main Street Church, Hattiesburg, to lead the prayer. The devotional service was conducted by Vice-President W. G. Mize who asked for such scriptures as had found a large place in our Christian experience. There was a general response by the congregation.

The first speaker of the afternoon session was Dr. J. N. McMillin of Louisville, whose subject was "Feeding the People of the Lord." He read Isaiah 55, "Ho every one that thirsteth, etc." Again, "He feedth on ashes." "I will give you

shepherds who shall feed you, etc." "Prophecy against the shepherds of Israel . . . who feed themselves." "Ephraim feedth on wind." "For the bread of God is that which cometh down out of heaven and giveth life to the world, etc." "Feed my lambs. Tend my sheep. Feed my sheep." "Take heed unto yourselves . . . to feed the church of God." "I fed you with milk." "Who feedeth the flock and eateth not of the meat?" "Solid food is for full grown men." God wants his people fed. They must be fed. The proper food determines physical health. Our bodies are today what we ate yesterday. If we have strong Christians they must be well and properly nourished. Preachers and teachers must supply it. It is to be had in abounding quantity. It must be adapted and palatable. The responsibility is inescapable. Our food supply must be selected, prepared and served. The preacher ought to know where to get it. God is lavish in his provision for us. It is suited to every condition, milk for some, meat for others. Preacher must know his folks, what their needs are. It is not his business to furnish busks or the east wind. The preacher must feed on the same truth which he preaches. Try to make the truth taste good to people. The priests were required to use beaten oil. We are not serving a "pink tea" to our people who come to church. And our meals at the church should not be served cold. And there should be variety. Don't preach on one thing all the time. There are plenty of truths to be brought out. A good appetizer will come in well. We need not fear being monotonous. Jesus is the embodiment of all truth, and it may be found in Him, and preached when we preach Him.

The second speaker is Rev. W. R. Cooper of Tylertown. He spoke on "Pastoring the People of the Lord." This is harder than preaching to them. The Meaning of Pastoring; the Manner of it, and the Results of it, were the divisions. We need to bring every man in the church to his best. They must be cultivated. Farming is extensive and intensive. We must cultivate the people intensively. Many of our churches are sorely neglected in this respect. The pastor has to have love, patience, sympathy, versatility. Jesus was the best mixer the world ever had. He declined no invitation, and even invited himself. He was tactful, but he was true to the facts and to his ideals. People must be cultivated in the pulpit and out of it. Sow at all seasons and by all waters. And they will bear fruit around the world.

The last message of the afternoon was a sermon by Pastor B. W. Walker of Poplarville. He preached on "Watching For The Lord." Jesus encouraged his disciples by promising that he would come again. Mt. 25 "Watch" and the same from Mark and Luke was the text. (1) Preparation for his coming (2) Performance when He comes (3) Pleasures and Perils when he comes.

Some will be ready when He comes. Preparation must be inward and outward. God saved us for a purpose. We are given a definite task. If we knew he was coming tomorrow, we would try to find our task. Do we preach like we were expecting Jesus to come tomorrow? When Jesus comes some will not be ready. There will be a time when it will too late to preach.

—BR—

Blessings on you, Natchez! You treated the Lord's servants royally.

There were 112 additions to the First Church, West Point, during the past year, one of the best years in a long time. There was an increase of more than \$2,000.00 in the gifts to all objects. There are 100 members of the 5,000 Club in the church. The pastor and Mrs. Wright have the sympathy of their many friends in the serious illness of his son in a hospital in Jackson.

Points For Emphasis 1937 is already out. This is Dr. Hight C. Moore's concise vest-pocket commentary on the Sunday school lessons with which our people have grown familiar. There is nobody in our acquaintance who can put more truth into smaller space, nor arrange it in more orderly fashion than Dr. Moore. If you want a short commentary which has many helps, you cannot do better than to get this at 35c.

EDITORIALS

A GALLOPING CONVENTION

We don't know much about race horses, nor automobile races. But we have made a careful study of the human race, and it is about the most interesting that we know anything about. Race is the right word. At the tap of the bell or the drop of the hat, or the crack of the gun, or the rap of the gavel, off we went and we never stopped for breath till the sun turned past the zenith on Thursday. There has never been so constant and unflagging attendance on any convention. When we adjourned at the church we had a meeting somewhere else. We went to the church where the first convention was organized; went to the grave of the first president of the Convention; went to early morning prayer; went to banquets and board meetings and committee meetings and everything! No one person could go to all without being dismembered, but everybody went at a racing gait.

The President kept the folks in line as well as Baptists could be kept in line. It was a Baptist meeting. And Baptists always go faster, grow faster and do more when they freely express their differences. Don't talk to us about your convention where all is "pease and hominy." Give us one where the mustard and tabasco are passed around occasionally. There were times when everything moved along majestically like the usual course of the Mississippi River. There were others when Niagara tumbled over the falls, but the sun shone and the rainbow hung over the falls!

The singing was as good as we have ever had at any convention and some of it as good as we have ever heard anywhere, and we have heard some of the stars sing—not the morning stars. The Spirit of the Lord hovered over His people, and the pillar of fire and cloud guided them. The reports of the past year's work gave a sense of satisfaction and buoyed us with hope. It was a centennial convention but the faces of the people were toward the new century, and not for long to the past. "Onward Christian Soldiers" was not sung during the Convention but it was the spirit of the meeting.

Our people love one another and love the Lord, love His word and His work. We can have sharp contentions like Paul and Barnabas. We may chide one another like Paul did Peter at Antioch. We may even be disappointed in some like John Mark, but we hang together when we get through fighting and go home to fight the battles against all unrighteousness. The Lord help us that "love may abound yet more and more in knowledge and all discernment, so that we may approve the things that are excellent, that we may be sincere and void of offense unto the day of Christ, being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God."

The two Methodist Conferences of Mississippi passed resolutions similar to those passed by the Baptist Convention, requesting the Governor to place on the list of matters for consideration by the legislature in called session the question of prohibiting the licensing of beer and wine sales in the state.

Dr. D. N. Garner of West Point has the record of serving for twenty-eight years as superintendent of the Sunday school of First Baptist Church. His is not only remarkable in the length of service but efficiency in service. Dr. Garner has been a leader in all forms of service and a stalwart in faith. Recently he felt that the responsibilities of the superintendent's office should rest upon younger shoulders. The church protested against his resignation, and so far has not elected any successor. We do not know whether the church can prevail on Dr. Garner to continue. If he does not, the office will doubtless go to some younger man whom he has helped to train. May he long remain to bless the church with his spirit of service.

A DESPAIRING SOUL

When Nicodemus said to Jesus, "How can these things be?" he indicated that he was at the end of his tether. He was utterly hopeless. He could see no way through and out. And this was just where Jesus was seeking to bring him all the time. As long as a man thinks he can work it out for himself he is hopeless, there is no help for him. It may sound paradoxical but there is no hope for a man until he is hopeless. He cannot know the truth about Jesus, about the kingdom of God, about what Jesus calls heavenly things till he realizes his utter inability to apprehend them of himself. As long as he thinks he can work himself out of the labyrinth of sin he will never get out. Until he knows something of the despair which Paul felt when he said, "O wretched man that I am, who shall deliver me from the body of this death!" he will never know deliverance. The self assurance of Nicodemus had to be utterly destroyed before he could be taught about heavenly things. Every school teacher knows this is a fundamental principle of education. And everybody who ever heard of Socrates knows that was his method of bringing his pupils to their senses. Paul stated it thus, "If any thinketh that he knoweth anything, he knoweth not yet as he ought to know." And all of us have to learn this A B C of Christian experience that "the natural man receiveth not the things of the Spirit of God; and he cannot know them because they are spiritually judged." "The meek will he guide in judgment."

But when one is willing to say to the Lord, "How can these things be," he is ready to be shown. And the Lord is ready to show him. And the first thing the Lord shows him is that the Lord himself is the only One who can teach him and lead him. "They shall all be taught of God." "Come unto me all ye that labor and are heavy laden." "No one knoweth the Son except the Father, and no one knoweth the Father save the Son, and he to whom the Son willeth to reveal him." "No one hath ascended into heaven, but he that descended out of heaven, even the Son of Man who is in heaven." He is the only one who is in position to know and to teach about heavenly things. Every one who has led a soul to Christ must be sure that he does not get between the soul and Christ. We can bring one face to face with Jesus, then he and Jesus must have it out together. The despairing soul must realize that nobody can help him but Jesus. "To whom shall we go, thou hast the words of eternal life." He is the faithful and true witness. He alone can tell us about God, about heavenly things.

The other thing that we find taught here in the conversation between Jesus and Nicodemus is that we come to the knowledge of heavenly things by faith. Faith is the faculty of apprehension in the kingdom of God. This is an old word, and old, old teaching, but it must be said over and over, "by faith we understand." The door of the kingdom opens to faith only. This is what Jesus insists on Nicodemus seeing. He says, "We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness." There's where the hitch is, "receive." The grounds of faith are ample. Jesus knows what he is talking about. He speaks with assurance. But Nicodemus was afraid to commit himself. "I told you earthly things and ye believe not; how shall ye believe if I tell you heavenly things?"

It is only when one bids farewell to fear, turns to the Lord with all his heart, commits himself to Him without reservation, with utter abandon, can he know about heavenly things. Then he will know. "Then shall ye know, when ye follow on to know the Lord." Believing is not just jumping into the darkness. It is not falling into bottomless space. It is trusting to the word of Him who has demonstrated himself to be the Son of God. It is acceptance of the testimony of Him who is "the faithful and true witness, the beginning of the creation of God." It would be easy to show that all real advance in knowledge is by faith. That is true in what men call science,

or invention. Men have ventured because they believed. Columbus discovered America because he believed. He followed his faith. He ventured all on that faith.

This faith must come to rest on the one who is "lifted up." Jesus saw the cross from the beginning. To him faith must include the acceptance of it. For us the Christ of Calvary is the way to God. The cross is the deepest revelation of God, his holiness, justice, righteousness, mercy and love. To Nicodemus, thus early in His ministry Jesus presents the Son of Man lifted up as the one on whom faith must lay hold. Whosoever believeth in Him shall have eternal life. Here sin is forever blotted out and every obstacle to our knowledge of God and of heavenly things has been removed. If we walk in the light as He is in the light, we have fellowship with Him and He with us, and the blood of Jesus cleanseth us from all sin. At the Cross of Christ despair gives way to hope and life and joy and peace.

—BR—

Dr. E. McNeill Poteat of North Carolina made the address on Social Service at the Virginia General Association.

Virginia Baptists have been giving 55% of their receipts to objects in the state and 45% to objects outside the state. They voted recently to go back to the 50-50 distribution the beginning of 1938.

Hinds-Warren Sunday School Associational meeting at Raymond Baptist Church Sunday afternoon at 2:30. Program has been arranged. All churches are urged to come. All departments of the Sunday school will be studied.—L. W. Ferrell.

PASTORAL CHANGES: H. W. Beasley goes from Ozark to Kinston, Ala.; O. L. Minks goes from Tusculumbia, Ala., to McMinnville, Tenn.; T. J. King resigns Woodland Heights, Chattanooga; W. C. Skinner succeeds F. E. Howard at Auburn, Ky.; C. E. Hendrix goes from Billings to New Kirk, Okla.

Dr. J. E. Dillard says we need not congratulate ourselves too highly on the growth of numbers in missionary Baptist churches while there has been a decrease among the hardshells, for what seems to have happened is that the hardshells have simply gotten into our churches; witness the members we have who do not give to missions.

Rev. J. L. Boyd offered his resignation as pastor of Bowmar Avenue Church, Vicksburg, last Sunday morning. He has served here for five and a half years and has done an excellent work. Two missions have been organized near by which have grown into churches. There have been 156 additions to the church. Gifts to all purposes are \$13,045.10. The debt of the church has been refinanced, and all bills have been met to date. Brother Boyd is a constructive pastor and a good preacher. Some good church ought to secure his services without delay.

Without calling the names of the Baptists and Methodists of Mississippi a paper coming to us from the Gulf Coast, supposedly from Bay St. Louis, says the "bootleggers" of Mississippi are working for the banishing of beer. Of course every sane man in Mississippi knows there is not a word of truth in it, but that is the kind of propaganda the liquor people live on. Among the lies now being circulated is that the bad situation in Rankin County was caused by voting beer out. The truth is that the reeking conditions in one place in Rankin County made the people rise up and vote beer out.

The First Church, Gainesville, Georgia, entered their reconstructed auditorium on November 1st, the church having been demolished by a tornado on April 6th. They began with revival services which ran through November 15th. The pastor, Dr. Roland Q. Leavell, did the preaching, and the music was led by the quartet of the Southern Baptist Theological Seminary. There were 75 additions to the church, of which 45 came by baptism. The attendance was said to be the largest ever known during revival services there. Dr. Leavell will assume his new duties as Superintendent of Evangelism with the Home Mission Board, S. B. C., on January 1st, 1937.

The next meeting of the Preachers' Conference in Central Mississippi will be held at Clinton, Nov. 14, beginning at 9:30 A. M. The general subject for discussion is "The Church."

The young people from our colleges gave us at the Convention just about the best singing we have ever heard at a Convention. They make us proud that we have institutions like these.

Dr. J. E. Byrd reached his home at Mt. Olive Sunday morning, coming from Rochester, Minn. He stood the trip very well and has gained in strength since his return. His friends will continue to remember him at the throne of grace.

The State Convention Board will meet at First Baptist Church at 7 o'clock Monday evening, Dec. 7. This is the annual meeting at which appropriations are made and plans laid for the coming year's work.

The brethren made no mistake in electing Dr. Frank Moody Purser as president of the Convention. His father had preached in Natchez, and the family has been identified with Baptist work in the state for a large part of our history. But the chief reason is that Dr. Purser is a good president. There was no slackening of the traces. Business picked up in the beginning and never stopped. The president was courteous and considerate, but he kept the program on the track. That is the way to get things done.

And then the addresses of Dr. Dobbins on the Adult Union, and on the Louisville Seminary; and that of Dr. Shepherd on the Baptist Bible Institute and the one by Dr. H. E. Dana who represented Southwestern Seminary. And the address by Dr. Austin Crouch on the 100,000 Club and that by Judge J. W. McCall of Memphis on "The Challenge of the Future." These sent us away on the high-tide of holy purpose. These men came a long way to make short speeches. But they made up in height and depth what they lacked in length. We are grateful for them and to them.

Inimitable Dr. Gray! He was the man of all men to run the gamut of the century in our Centennial Convention. Born among us, familiar with the people and epochs in Mississippi history. He had the cloud of witnesses hovering over our heads at the Convention. All we had to do was take the bridle off and turn him loose. And how he ran! And that reminds us of the time we heard him in a speech at the Southern Baptist Convention, when he described a horse race so realistically that a big fat fellow just in front of us was wiping the tears from his eyes as he followed the trampling hoofs around the race course. There was no greater hour in our Convention than that when Dr. Gray spoke.

If churches will not pay 3% of their pastors' salaries to insure them against want in their old age how otherwise do they hope to secure for them such a blessing? Think on this. The Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

BAPTIST RECORD REPORT Made to the Convention in Natchez

Gratitude

We are deeply grateful to many pastors, W. M. U. Presidents, W. M. U. Literature Chairmen and other interested men and women throughout the state for their aid in extending the circulation of the Baptist Record.

However, it is a source of regret that we cannot report 100% of the pastors as subscribers. We have the names of 519 Baptist pastors in Mississippi. 314 of them subscribed for the Record. 205 are not listed as subscribers.

Most members of the Convention Board have shown their interest by their efforts as well as subscriptions. Of the 72 Board members, 65 are subscribers.

Circulation

The circulation has shown a gradual increase during the last year. The total circulation the last week in 1934 was 4,001. The circulation for the week of Nov. 12, 1936 was 8,919. The total circulation includes exchanges, samples, advertisers' copies and paid circulation.

Our Plan

We are working along four lines:

1. To produce the best possible paper for MISSISSIPPI Baptists.

2. To sell Mississippi Baptists the idea that the Baptist Record is Mississippi Baptists' OWN paper and that it deserves their support.

3. To impress on Mississippi Baptists the idea that the Record is a part of our denominational program just as much as the other departments and organizations.

4. To promote the fact that as the Record is a part of Mississippi Baptists' work, it is the duty of pastors and others to promote it with the same energy that they give to other phases of our work.

We have steered clear of any "whoop-'em-up" schemes. This would only produce a soap-bubble increase that would be lost as soon as the bubble burst.

Dividends

While the Record shows a deficit of \$4,946.10, or two cents per Mississippi Baptist, it must be remembered that the Record is a publicity and propaganda organ for Mississippi Baptists and it can hardly ever hope to run without a deficit. No more productive money is spent than that used for the Record.

Much advertising that secular papers gladly take is rejected by the Record. No paper pays for itself with subscription income alone.

However, we would call attention to the fact that because of increased circulation our advertising rate is now 89% more than the 1934 rate with the prospect of a further increase early in 1937.

By means of special editions \$1,205.78 was added to our income for 1936.

As a propaganda agency the Record has promoted all the program of Mississippi Baptists. Certainly as its weekly messages of news, inspiration and consecration have gone into a constantly growing number of homes, many of them have caught a vision of the fields "white unto the harvest." As the circulation of the Record has grown, the receipts in the Convention Board office have shown a healthy increase.

And undeniable is the fact that were the Record to cease publication for a year every agency would find its work badly handicapped as well as diminished receipts. In fact, our work as now promoted could hardly exist without a publicity organ.

Furthermore the special promotional material carried during the year for the W. M. U.; B. T. U.; Orphanage; Convention Board; Sunday School Department; B. S. U.; Hospitals; Colleges and other agencies, if paid for at only one-half our advertising rate would amount to \$4,465.75.

And both the editor and circulation manager spend most of their Sundays preaching in various churches over the state. They usually speak on some phase of the organized work with missions predominating.

During the Association period they are able to represent the Convention Board at many associations, thus saving the salary and expenses of some one.

During the past year the editor has spoken before 150 audiences with missions as the theme.

The circulation manager has spoken 144 times on the Record and 84 times on Missions or the Cooperative Program, besides serving as a district chairman of the 5000 club.

This is not boasting, but hardly a day passes that some one does not comment on the great improvement in the Record since 1934. The editor is grateful for these expressions of appreciation but would call attention to the fact that being freed of circulation worries and duties since the Record has had a circulation manager, more time and more concentration has been given to the Record.

Being so near the nine thousand mark in circulation we urge every interested Mississippi Baptist to join in helping us reach the ten thousand mark before the 1937 Convention.

P. I. Lipsey
A. L. Goodrich

IMPRESSIONS CORNERED FROM THE CONVENTION

By Dr. N. T. Timmerman

Baptists are distinctive not only in policy but in practice. Our methods are the wonder and admiration of outsiders. Instead of having an obvious head to speak authoritatively, to clarify and give voice to problems and presentations, our reliance is upon the sovereign will of the body, motivated and moved by the wisdom of the Holy Spirit. Of course, sometimes we may try to get along without the guidance of the Holy Spirit. Then, what is apparent clumsiness, much babbling, a lack of precision and power become a fact. But more and more I am glad that I am a Baptist, and revel and rejoice in the working of our Baptist bodies. Not that we have an absolute corner on the truth, but that the truth is getting more and more a corner on us.

I was attending my first Mississippi State Convention. My need was, among other needs, for local color, and the right orientation. The Natchez setting was a good immersion along that line. The real flavor of the undying old South is found there in the articulation of those grand old structures, and with the hospitality of a noble people, ever ready from preacher to peddler, and Mrs. Timmerman and I revelled in this charming atmosphere.

Another fine impression was the friendliness of most everybody at the Convention. The spirit of brotherliness and comradeship prevailed in excellent tone, and so many were kind enough to welcome us to the State, and would say, "I hope you are going to like it."

The Convention sessions were very interesting and forceful. The spiritual quality was of high order. The messages in sermon, song and supplication were uplifting and enriching. Then, the spice of spontaneous arguments, the good old Baptist way of "speaking out in the meeting," and the desire to be constructive and helpful in it all, caught the eye of a newcomer. Finally, the hopefulness that exuded from reports and program and the institutions, was a sign that "we are on our way," and the resplendent glory of Jesus Christ is having its way among the people of our fine old State.

Louisiana Baptists after discussing for some time the question of changing the location of their State Board, voted unanimously to have it remain at Shreveport.

Clarksdale First Church increased its item for the Cooperative Program in next year's budget by \$500.00. It is the biggest budget they have ever undertaken, and done in fine spirit. The pastor, Dr. N. T. Timmerman, is a real leader.

BLESSED is that church which has a pension plan, for such a church will be relieved of much embarrassment when its minister retires on account of advanced age.

BLESSED is that minister who has a pension plan, for it will be a godsend to him in his most trying hour.

BLESSED are the church and the minister that have a pension plan, for such a plan will enable each to carry out Scriptural teachings on the subject. Prov. 6:6; Psalm 71:9; I Cor. 9:1-14; Luke 10:7; Acts 20:35.

BLESSED are those churches which adopt a pension plan, for they will help the denomination solve one of its most pressing problems.

These blessings will come to those churches and pastors who participate in the AGE SECURITY PLAN of The Relief and Annuity Board. Churches should include the Plan in their 1937 budgets. Write for further information to Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

CENTENNIAL CONVENTION OF
MISSISSIPPI BAPTISTS

(Continued from page 1)

dleton, J. B. Smith, H. T. Brookshire, Dr. Smith of Greenville.

President Purser spoke a few words of suggestions that will facilitate business. He also expressed appreciation and asked prayerful cooperation. He protested against the growing tendency to centralize authority in one person or small groups. But he believed it to be the prerogative of the president to make suggestions to boards and other agencies of the Convention.

The business began with the Report on Social Service. Five minutes were given to each of these: Miss. Baptist Hospital, Baptist Memorial Hospital, Orphanage, Aged Ministers and Prohibition. Mrs. Gilfoy, superintendent of the Miss. Baptist Hospital, spoke of the work done in the Hospital, now 25 years old. Patients who have been treated total over 6,000. \$4,231.00 in free work. It takes \$150,000 to run the Hospital, but only \$7,000 were contributed.

Dr. W. T. Lowrey spoke of the work of the Hospital in Memphis which is the biggest Baptist hospital in the world and one of the best in the world. Supt. W. G. Mize presented the work of the Miss. Orphanage. He seemed happy in his work which takes care of 200 children, looking after their bodies, minds and souls. All bills are promptly paid, and the children are well fed. The Home depends on the Thanksgiving offering and special offerings from the Sunday schools. New buildings are greatly needed. We have good school facilities. Need more cows, and all sorts of food. Income for the past year has increased and expenses decreased. Help us on Thanksgiving and Mother's Day.

P. I. Lipsey reported for the Committee on Temperance.

Dr. R. B. Gunter presented the report of the Convention Board. We hope to give something more of the facts in this report at another time. Two recommendations were made; the employment of a man to look after the 5,000 Club and the Co-operative Program, and the refinancing of the indebtedness of the board soon falling due.

Dr. M. O. Patterson read the report on Ministerial Education. Dr. Nelson spoke for Miss. College. The curriculum and the faculty must be the best available. The faculty must be positively Christian and members of a Baptist church. There are 15 more students this year than last. The graduating class runs from 75 to 125, many of whom go on with studies for further degrees. There is no better religious director than Chester Swor. Tender reference was made to Dr. B. H. Lovelace deceased. Dr. J. W. Middleton, his successor, is meeting the expectations of all. We operate within income and reduce indebtedness. Mr. and Mrs. Leland Speed gave a memorial scholarship of \$5,000.00. Many books have been given. Mrs. Brough, Mrs. Lovelace, Mrs. Gilmore and Dr. McComb have given books.

Dr. L. T. Lowrey reported for Blue Mountain. He spoke in high praise of his faculty, mentioning Dr. C. D. Johnson and Dr. W. C. Tyler. These are well known and highly honored in Mississippi and in other states where they have labored. Dr. Johnson has taught at Clarke, Ouchita, Baylor and elsewhere. His wife is the daughter of Prof. P. H. Eager of Clinton. Dr. Tyler of the Bible Department is an alumnus of Miss. College, married Frances Landrum, former state young people's leader. He was pastor for some years at Annapolis, Md. There are five new teachers with doctor's degree. Enrollment now is 301. We are full, and refused other applicants. There are four daughters of missionaries, Margaret student fund students. The trustees did not think this time for propitious for an endowment campaign, but ask the Convention to authorize it as soon as the time seems favorable.

President W. E. Holcomb of Mississippi Woman's College congratulated the other colleges on their good report. As Mrs. Tyler, a graduate of M. W. C. is now at Blue Mountain, so is Mrs. Hewitt, a graduate of Blue Mountain, the

wife of Woman's College's pastor. Dr. Holcomb had the M. W. C. quartet to sing "What a friend we have in Jesus." One of them, Miss Denson, is the daughter of an early graduate of the college, 1915. The college is actually and potentially \$136,000 ahead of last year. The support fund for this session raised in Hattiesburg, which was given through the Convention Board. This was done also in 1932. Assets are \$716,000, of which nearly half has been given by Hattiesburg friends and others not Mississippi Baptists. In the present endowment campaign over \$100,000 has been subscribed by Hattiesburg people. Of this Mr. W. S. F. Tatum has given nearly half. The interest on this is already available and being paid. The gifts from Hattiesburg are contingent on the success of the campaign.

Dr. W. A. Sullivan introduced Mrs. E. H. Ratcliff for forty years an active member of the Natchez church. She is a sister of Evangelist T. T. Martin, daughter of Elder M. T. Martin, and granddaughter of one of the directors of the Convention when it was organized. She invited the members of the Convention to a tea and reception given by the ladies of Natchez.

President C. Z. Holland reported for Clarke College, speaking of his faculty. It is said that there is no junior college in Mississippi whose faculty surpasses that of Clarke. Much improvement has recently been made in the building and campus. The faculty and students are happy in their work. Most of the students could not have gone anywhere else. The religious work is most encouraging. There are 18 young preachers. The students all attend church and Sunday school. No indebtedness.

Dr. R. B. Gunter had charge of the next number on the program: State Convention Obligations and 5,000 Club. The debt thermometer is going down, but is now \$833,900.24. But some of this on the colleges has never been assumed by the Convention.

Mr. Frank E. Skilton spoke of the accomplishments of the 5,000 Club. He has had charge of it for the past three months, and now the number of contributors has passed the 4,000 mark. We need to make it 100%. Mrs. J. A. Anderson of Belzoni is chairman of the woman's division and has enlisted a multitude of women. Miss Mary D. Yarbrough has also done excellent work; also Miss Fannie Traylor; likewise Dr. Gunter. All the district chairmen were introduced, 1,667 men and over 2,000 women have signed up. Short talks were made by Pastor Fagan, Mrs. Webb Brame, Mrs. H. L. Rhodes, Mrs. I. L. Toler, and Pastor Martin of Lambert.

Dr. Gunter says the 5,000 Club and the re-funding proposition are the plans of the Board for meeting our obligations.

Wednesday Afternoon

After the devotional service which we were compelled to miss, the committee on review of the Educational work reported through Rev. J. N. McMillin. He commended Miss. College for reducing its debts. And expressed the opinion that the endowment of the women's colleges ought to be pushed to completion. He prophesied that that would be done, and more; and that Mississippi College would have 3 million in endowment. The Woman's College has about \$120,000 subscribed of the \$250,000. It is recommended that the time for raising it be extended one year, and that Blue Mountain be authorized to campaign for endowment. The committee recommended that the college be limited in borrowing for the coming year to \$15,000. Consideration of the report was deferred to 9:10 tonight.

Dr. Webb Brame reported for the Committee of Review on Social Service. Commends the Hospital and Orphanage. Recommended that the name be changed to Miss. Baptist Orphanage. Commendation was given to the temperance workers and work of the Relief and Annuity Board.

The Centennial Program got under way one hour late. "How firm a foundation," a most appropriate hymn, was sung. "Children of the Heavenly King" was sung as a solo by Miss Nell Byrd of Mt. Olive, a student in Blue Mountain College. Some were carried a long way back by

this song so beautifully rendered. The congregation sang one stanza of "Come ye that love the Lord." President Purser presented Rev. J. L. Boyd our historian and vice-president of the Convention who spoke on "A Century of Baptist Expansion in Mississippi." We hope to have this excellent address for publication in the Record and so no detailed account of it is given here. Mrs. Sam Robinson was introduced as the great granddaughter of Richard Curtis, who was the first Baptist preacher to preach in Mississippi.

Dr. B. D. Gray, now of Georgia, but a son of Mississippi, was presented and spoke on Personalities and Epochs in Mississippi History. He made pleasant reference to President Purser. This is Centennial year. Texas has its centennial. Baptists in China do the same. Luther Rice' centennial this year.

1780-1810 was the period of trial. Here they came from South Carolina. This was the period of hardship and heroism.

1810-1836 was a fellowship period, preparing the way for the Convention. It was the period of ups and downs but mostly ups. 1836-1861 was the golden era, of good feeling under Monroe and Andrew Jackson. Wealth grew. Dr. Wm. Balfour, a Baptist deacon, was the richest man in Mississippi.

1861-1865 was the period of fratricidal strife.

1865-1875 were darker days than war. The highest type of statesmanship now came into being.

1875-1885 was the period of recovery.

Then followed the restoration when the 1890 constitution was adopted. Gen. J. Z. George was the leading spirit of this era.

The hour for adjournment has come when Dr. Gray finished. Dr. M. O. Patterson was requested to give his address to the readers of the Baptist Record. The M. W. C. quartet sang "O God our help in ages past." And the congregation adjourned to the cemetery to the grave of Ashley Vaughn the first president of the Convention, after listening to the Miss. College quartet sing "Faith of our fathers."

Wednesday Night

"Am I a soldier of the cross" was the opening hymn, after which Mrs. Edna Watkins Hewitt introduced the choral club of the Southwest Junior College of Summit. They gave a medley of the old songs, a dozen or more in number which have been sung in our churches for a generation, or some of them several generations. These young people are mostly Baptists and show good training and a worthy appreciation of sacred song.

Pastor Owen Williams of Utica read from 2 Cor. 9: God is able to make all grace abound to you, etc. And then led in an earnest prayer. The report on Woman's Work was presented briefly by Mrs. Ned Rice of Charleston, the president of the State W. M. U. Her key-note was "Joy." She presented Miss Edwina Robinson, the young people's secretary, and Miss Evie Landrum, the field worker. She then presented Miss Frances Traylor who read the report for the year. Jesus' treatment of women in the New Testament is instructive. The W. M. U. remains auxiliary. This had been our best year. Study has been pursued in the churches. State and district conventions and conferences have been held for our boys and girls. Appeal is made to pastors for help where organizations are still needed. The Lottie Moon offering was over \$12,000; that for Home Missions over \$8,000; and for State Missions over \$6,000. The women have had a large share in the organization and solicitation for the 5,000 Club.

Home Missions was presented by Dr. W. A. Hewitt, but not read.

Foreign Missions report was to have been presented by Pres. W. E. Holcomb, but he was not present. Pastor J. H. Street led in singing "O Zion haste." Miss Von Nell Byrd, student in Blue Mountain College, sang a solo which was the story of the Pharisee and Publican in prayer at the temple.

Dr. Gray happily represented Home Missions. He got his audience by the ears by a running

reminiscence of Mississippi people who had aided the Baptist cause and the kingdom of God. Tribute was paid to many by name. The speaker said we are at the door of a new era, of great and rapid expansion, conditions which will make problems and put us to our best to solve them and make them opportunities of service. As long as it takes sixteen billion dollars a year to prosecute crime, there will be need for Home Missions. Our region holds the record for homicides and we must proclaim Him who came that we might have life. Our task is to transform this land into the garden of God. Of all the people who are responsible for the evangelization of this land the prime responsibility is on Baptists. It is the business of Home Missions to make this in deed and truth a Christian land. At the conclusion of Dr. Gray's great address, President Purser happily paid a worthy tribute to him who has so long represented the Lord and His people in high service.

President W. E. Holcomb presented in an appropriate way Dr. Claud B. Bowen, the Educational Secretary of the Foreign Mission Board. Dr. Bowen gave encouraging report of the enlargement in the work of the Board, and in its receipts, and of the large reduction in the debt of the board. Many candidates are applying to be sent. The Board is raising the standard of requirements for missionaries. Our young people must make the most thorough preparation before applying to be sent to the foreign fields. Dr. Bowen's message was based on "The Word of God is not bound." The missionary does not have an easy task. Nothing but the love of Christ can help to overcome and to endure. It is not the job of the missionaries alone, it is the business of all of us alike.

Pastor J. L. Boyd made report for the Centennial Committee on arrangements. Markers have been placed on various places. There is a balance due of nearly \$170.00. A collection was taken amounting to near this sum.

In considering the recommendation of the Review Committee on Education that the trustees of the Woman's College be authorized to borrow up to \$15,000 for operation of the college for next year, the committee had reported favorably and it was finally passed as recommended. Dr. J. W. Lee offered an amendment making it clear that the Convention itself was not responsible for the amount borrowed, and while this seemed acceptable to the college people, it was voted down. The discussion of this matter occupied about two hours and the people stayed through it all, and when it was over, the hour was past eleven P. M., they remained to attend to other business.

Recommendation of the Convention Board for refinancing the debt was approved, and also one providing for a man to have charge of the 5,000 Club and look after the Cooperative Program and stewardship. The clock struck twelve as we laid our heads on the pillows that night.

Thursday Morning

"A remnant shall be saved," is said to be the text used in a sermon to dressmakers. We have the remnant this morning to open the Convention. "A few olive berries on the outmost boughs." But brother Street led them in singing the grand old hymns. Dr. W. T. Lowrey led in prayer. Miss College quartet sang "Lead kindly light." The minutes of previous sessions were read and approved.

The Baptist Record was given twenty minutes and was discussed by the editor and the circulation manager. These thanked the pastors, the good women and good laymen who have helped to double the circulation of the paper in the past two years. Pastor W. A. Bell of Ruleville said he had the Record in every family. He gave it for three months and the paper sold itself. They have been greatly helped spiritually and built up in church interest. D. A. (Scotch) McCall told of how it was put into every family in his church. The Record works for him when he is gone. It does a work that nothing else does. And it has helped to make the church efficient in all its work. Brother Goodrich said a pastor is losing time when he tries to do the work in

his church without the Record. We are trying to help you pastors and churches and all the causes in the kingdom. Dr. R. B. Gunter told of the fine missionary contributions which came from the churches which take the Record.

...Sunday School Work was the next order. All missed brother J. E. Byrd. Brother E. C. Williams presided, made some statements as to the workers and work of the past year. He presented Dr. Jno. L. Hill of Nashville who spoke happily as always. He was happy to be in Natchez and at the Centennial Convention. "Jesus went throughout the villages teaching, but when he saw the multitude he had compassion on them because they fainted and were as sheep not having a shepherd. Pray ye therefore the Lord of the harvest that he will send forth laborers." The text divides into halves, by the word "but," which means on the other hand, as set over against something else. The first part puts emphasis on the regular church work, the ministry of the organized work. But the masses of the people were not in the synagogues. But Jesus had to go out after them. The multitudes are unchurched. Always have been and will be. Look at the throngs of the people who were not at church when you came out of the church. "They fainted and had no shepherd." That describes the multitude today. They are the harvest field into which the worker must go. To them we must go, or nobody will ever reach them. Multitudes there are who never go to church. It is not enough to build church houses, and put the name and pastor's name and invitation at the front. The church today is not functioning as the church of Jesus Christ. We need to hear the call of the multitude. We must satisfy their hunger for God. There is a call for social decency, for fair dealing, for economic justice. We ought to be a powerhouse and not be a field to be cultivated simply. If we pray for laborers to be sent, the Lord is likely to send us.

The B. T. U. in the hands of Secretary Auber J. Wilds was spoken to by Dr. G. S. Dobbins, who spoke on the Adult Union. One hundred years ago there wasn't an organization for young people in any church in America. Today the adults are probably the most neglected group. The proportion of adults in America is rapidly growing over the young people. They ought to be looked after. The state is trying to eradicate illiteracy among adults. They need to be looked after in the churches, eliminating spiritual illiteracy. Maybe old dogs can be taught new tricks. The seniors ought to be graduated into the adult unions. And all those who are lying around doing nothing should be gathered in. Make small groups, not more than 25 to 30. They will come into the night service with minds better prepared to hear the message. Here is a challenging opportunity.

President Purser highly commended Secretary Wilds and Miss Wilds as members of the church at Oxford and effective helpers.

Mrs. W. A. Sullivan spoke a few words for the Natchez church, explaining why no tours had been arranged, but invited everybody to come to Natchez next spring at the time of the Pilgrimage, and that two homes would be open to visitors this afternoon.

Dr. J. W. Shepherd of the Baptist Bible Institute spoke for this school of the prophets. Mississippi has sent some of the best students. The need for prepared workers has not diminished. Preparation is more necessary if possible than ever before. It is the business of the seminaries to prepare an adequate ministry, and this gets increasingly difficult. Social and economic changes are coming rapidly. The Bible Institute as the other schools, ought to be in your prayers, that divine guidance may be given them. The course of study has been adopted and enlarged to meet the needs of all classes of students. All our instruction must be from the old Book. Our students must know how to interpret the Bible, must have doctrinal convictions. We seek to emphasize the word of God. And we are in the greatest mission field in the South, where a clinic is ready for him in which to work.

Dr. Harvey E. Dana spoke on the work of the

Southwestern Seminary. He parodied the parable of the Good Samaritan, which he used to good account in rebuking churches who get so busy with their building enterprise and their programs that they cannot look after the souls of men in need. The New Testament is the most intensely individualistic book in the world. There is no such thing as the social gospel, but there is the social application of the gospel. There are 315 students at the Southwestern, the largest in many years, and the spirit is the best in a long time. Dr. Dana expressed his joy in being back in Mississippi for the Centennial Convention.

Dr. G. S. Dobbins spoke for the Southern Seminary. The Seminary was founded 75 years ago, when Baptists were growing. The need was evident of a Seminary in the South. Dr. J. P. Boyce got the vision, and called Dr. J. A. Broadus to his help. And the Seminary was born and grew. There were growing pains aplenty. But now the Seminary is one of the greatest Baptist assets in the world. Three things make it a Mississippi institution. It has helped to prepare an efficient ministry. The Lord doesn't need our ignorance. Also the Seminary has given us doctrinal unity. Also it has helped us to be world Christians.

Dr. Austin Crouch of Nashville, formerly pastor at Corinth in this state, spoke on the 100,000 Club. Here is the place for heroes and heroines. The purpose is to pay the debts of Southwide agencies and of the Convention itself. The payment of state debts will help the Southwide debts and vice versa. Paying them will preserve our honor. Will stop the drain on our resources, the money being paid in interest. The interest on all Baptist debts requires \$40,000 a week. This can be stopped. The same people are paying all the debts. We need also to relieve the denomination of its handicaps. Our agencies are crippled and cannot function 100% until these debts are paid. Our interest account on the whole is more than we are contributing to Southwide causes. The 100,000 Club reduces the principal, nothing being used to pay interest. It does reduce the debts. This club contribution must be over and above. We need to keep up the Cooperative Program to keep up the current work. Over half a million have been paid and the interest is thereby greatly reduced. Income from this club is above \$15,000 a month. Baptists will pay these debts when they get genuinely interested.

Judge J. W. McCall of Memphis spoke by request on "The Challenge of the Future." "Communism is the antithesis of Christianity." The lost word of the nineteenth century is "Sacrifice." Moses led the people to a great opportunity and they failed him in a crisis. Crisis brings men to a great opportunity which is at the same time a great peril. Self-will is turning away from the will of God. We must begin at the Christian home. Here is the source of moral impulse and Christian instruction. Russia begins in the home to destroy religion and rebuild a godless nation. The challenge of tomorrow is to us to find our own souls.

Miss Lucy Carleton Wilds, associate secretary of the B. T. U., was presented by the president.

The Committee on Nominations reported. The names of those appointed on our boards will be printed elsewhere.

The Committee on Resolutions reported, about which we hope to say more elsewhere. A message of condolence was sent to Mrs. E. N. Walne whose husband recently passed away. Five members present stood who were at the Convention which met in Natchez 45 years ago. The Convention adjourned in due form, weary but happy.

—BR—

Those who stayed through at the Convention were well rewarded for remaining. We had a galaxy of good speeches on that last morning. That was a master's address by Dr. J. L. Hill who took a passage of scripture and made us see more in it than we had seen before: "But when He saw the multitudes." There is nothing that goes to men's hearts like the word of God. And "he opened to us the scripture," and he a layman! He showed us the yearning of the heart of Jesus over those who don't go to church.

MANASSEH—A MIRACLE OF MERCY

E. K. Cox

—o—

The sons of good men do not always turn out well. This does by no means contradict the Scripture about training a child in the way that it should go. There are mighty good men who make mighty poor fathers. Manasseh was the son of Hezekiah, the best king of the southern kingdom; Hezekiah labored mightily for his country, but he failed with his boy. It no more follows that a man is a good father because he is a good man, than that being a good man guarantees that one will be a good teacher or a good carpenter. Fatherhood is a serious task and must be worked at with godly intelligence. It may be that Hezekiah became so busy reforming the nation that he left his boy to others. An eastern harem was a mighty poor place to rear a boy anyway. Then at the tender age of twelve Manasseh was thrust upon a throne amid its great responsibilities at a time when he ought to have been in school. There are always evil men and flatterers about a king and this boy was too young to be proof against their influence. He evidently came under the evil dominance of some of that ever present group in Jerusalem who sympathized with the customs of the heathen round about them. From, whatever reason, he failed where it counted most, and broke down where breaking meant ruin. Manasseh seems to have set himself to undo all that his devoted father had done. A roll of his evil deeds reads like the record of the full measure of total depravity.

He labored to restore the idolatry which his sainted father had driven out. The high places, where heathendom seemed to have found its shelter, he rebuilt, and altars to Baal and groves for Ashtoreth were again found in the land. Their vile and obscene orgies corrupted the social life of the nation, and rotted its moral fiber. He followed the customs of the world-ruling Assyrian and introduced the worship of the sun, moon and stars; and not only did he worship them, but in daring defiance of Jehovah he defiled the temple with their altars.

The worship of Baal and Ashtoreth appealed to all that was lowest in human nature, and under the guise of religion led the people into the depths of sensual debauchery.

He also introduced the horrible worship of Moloch with its heartless custom of child sacrifices. Even the king's own son was made to pass through the fire, thus adding this abhorrent paganism to the sin of forsaking Jehovah.

He became infatuated with the low necromancy and sorcery which was prevalent among heathen nations, but was positively forbidden by the law of Moses. He observed the days of the soothsayers and patronized the infamous wizards who were much like the medicine men of savage countries to day.

Then as though to show his complete disregard of all that his fathers had held sacred, he desecrated the holy temple with the image of an idol which he had made. The use of any sort of images in worship had been forbidden by the second commandment, and the temple was bare of anything which might call the mind of the worshipper from the spiritual, invisible, and holy Jehovah. But here was daring defiance, and willful challenging of the Holy One of Israel. It was as if he said: "I am dethroning the God of Abraham, and in his place I am putting another god." Here was the crowning usurpation of idolatry. Here was the wantonness of dare-deviltry, the utter contempt of one who had cast off the very name of Israel's God.

The record says that Manasseh even went beyond the sin of the nations whom God blotted out to make room for Israel. He seemed to have had an unholy ambition to excel in sin, to show how completely he had broken with all the holy past of their history. He was easily chief of those who prided themselves on being experts in iniquity. He stands at the head of the class in the foulest school of evil doing. But even yet we have not turned all the pages on which black is mingled with crimson. We are told in the story as recorded in Kings: "Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from

one end to another." This was in addition to his sins, of idolatry, witchcraft and lust. Horrid murder stalked through the holy city, foul assassinations covered it with blood of the guiltless. There is a legend among the Jews that Isaiah, the golden voiced evangelical prophet, the friend and counsellor of his father, was among the victims.

Now let us look at this life of evil. There is a man of the line of David, chosen of God to keep faith and rule in righteousness who betrayed every trust, defied Jehovah, and led the nation in to foul and bestial idolatry which spread vice like an eating cancer. He led the nation to forget God, and defiled his own offspring in the heartless and revolting worship of the malevolent Moloch. He was the pioneer in new forms of iniquity, the explorer of paths of infamy for the feet of the unwary. His lofty position was prostituted to the betrayal of the divine purpose and holy intent for the chosen nation. Every law has been broken with willful and impudent challenge. The hands of this man dripped with innocent blood until the very stones of Jerusalem cried to heaven against him. The messengers of God were ignored and despised, and their martyrdom added to this unparalleled scroll of moral obliquity. No more repellent character stands out in the records of sin than this of Manasseh.

At last retribution came; the hosts of Assyria once more camped about the walls of Jerusalem, but this time there was no angel of God "to spread his wings on the blast" to protect the doomed king. The city was taken, Manasseh bound in fetters found some cold damp dungeon in Babylon where he was left to remember his sins and his fall. Here he found out the folly of his course, and had time to meditate upon his evil ways.

How the gloomy cell must have been filled with the ghosts of his victims and the memory of his shame. We can only faintly imagine the bitter remorse that harrowed the soul of this degraded and humbled king. Manasseh had not sinned in ignorance, his course had been willful and brazen in its dare-deviltry.

How long he was there the record does not say, but long enough for him to chew the bitter cud of reflection and learn that his sins had been above the sins of other men.

I wish that we might know something of the prayers of Manasseh, and the pungency of his repentance. No half-way measures satisfied Jehovah; He was the same God to whom David poured out his penitence in the heart-wringing words of the fifty first psalm. We are told "That he besought the Lord his God and humbled himself greatly before the God of his fathers, and prayed unto him, and he was entreated of him and heard his supplications." Moses had written of "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin;" and Manasseh must have felt that his sin tried the limits of this matchless word. God heard Manasseh; Surely then no other sinner need fear to trust this infinite mercy. Manasseh was forgiven! The long scroll of vileness washed white, the crimson stains erased, and he who had run before the multitude to do evil found clemency. No wonder that Micah spoke of a God: "Who delighted in mercy." Let no one among the sinners of earth despair since Manasseh was forgiven. This record was left that no man might say: "My guilt is beyond the mercy of God." So long as this story lives upon the sacred page no sinner need despair.

His repentance was sincere; he came back and tried to undo the evil which he had set in motion, but found that it is easier to sow tares than to root them out. Many of the people who had followed him headlong into the worship of lecherous deities found the ways of license more pleasant to the flesh than the pure religion of Jehovah with its inflexible law, and so the high places remained and their evils still festered in the land.

There is an inflexible law of sowing and reaping that even the pardoning mercy does not repeal. God may forgive the sinner, but that does not take away the evil influence of his life. God has never promised to remove the results of a man's life of sin, nay it cannot be done without

destroying the laws of responsibility. Long after Manasseh slept with his fathers the curse of his evil life hung over the land of Judah and the city of Jerusalem, until the Chaldeans blotted out in blood and smoke the remnant of the glory of David and the magnificence of Solomon.

Even this did not end the sad story, the son of the forgiven king, did not forget the sins which his father set before him, and the paths they made were pleasant to his feet. Part of the price which Manasseh paid for his years of sin was the ruin of his son who succeeded him upon the throne. When poor murdered Amon lay cold in death at the end of an evil career it was just one other item in the account of the father's transgressions.

"Sin when it is full grown bringeth forth death," and the death may come to other than the one who began the course of evil.

There are some things which infinite mercy does not take away, God will forgive, but each man must repent for himself, and the son who followed his father's footsteps did not repent.

There are three things which we might learn from this remarkable story.

Sin brings the sinner under the judgment of God, and a place of power and influence only increases the responsibility. A throne, and the "divinity which doth hedge a king" cannot stay the chastening hand. A nation led into sin is a nation doomed, and a king must repent like other men.

This thrice blessed truth stands out, that there is no man too vile for the reach of the everlasting mercy, no iniquity too great for pardoning grace. It seems as if in the case of Manasseh God wanted to leave a paramount example of His divine compassion, an outstanding monument of His saving mercy.

Another truth taught is that we cannot take our full indulgence of fleshly lust, we cannot go on in our godless way, and all be as though it had never been through forgiving grace. It teaches that we must not presume upon pardoning love. He left us the story of the nation that did turn back with its king and of the boy who followed in his fathers steps into the very pit his father through infinite mercy escaped. Sin cannot be trifled with, there is always death, even the undying death in its fatal cup, and there is a harvest of shame and death even when forgiveness saves the mighty sinner.

AN APPEAL TO YOU

—o—

Your temperance forces are desperately in need of funds. Your workers spend too much time in personal solicitation of contributions. Every minute of the time is needed in other and more important phases of the work.

You would not expect your pastor to spend must of his time soliciting funds to carry on.

Send a contribution NOW! to
THE ANTI-SALOON LEAGUE
JACKSON, MISS.

—BR—

To start out to promote the sobriety of our people, to diminish drunkenness and over-indulgence of every sort in intoxicants by multiplying the temptations to strong drink by making it accessible at practically every street corner and every turn in the country roads, is sheer nonsense and would be supremely ludicrous if it was not so tragic in its results. As for the liquor business itself, we are having frequent illustration of its utterly sordid and shameful character. It is bound to be so. It is incurably sinister. It can succeed only at the cost of human weakness and misfortune. If it is to be maintained, if it is to be prosperous, then the dangerous and destructive appetite on which it depends and to which it ministers must be cultivated. The business, of course, organizes for this purpose. Great conventions are held, composed of those who are directly interested in this business. They are shrewd enough to form alliances with influential persons and institutions who are not immediately related to the business. If somewhere there can be found a loose and shallow preacher who is willing, they trot him out. If some man in high public place can be secured they exploit him for all he is worth.—Religious Herald.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Tate's Creek Church

The fourth oldest Baptist Church
in Kentucky is called Tate's Creek
Baptist Church, located some eight
miles north of Richmond. The name
by which it is commonly known is
Robulican Baptist Church. It was
organized in 1785, or 151 years ago.
It recently celebrated its sesqui-
centennial anniversary—150 years
old.

I had the pleasure of visiting this
old church recently and examine
the old records. The first minute
book had been lost, so the first one
I saw begin in the year 1798. I
could not find out who the first
members were, or the first pastor
and clerk. It is possible that Dan-
iel Boone was among the charter
members. His brother, Squire Boone,
was clerk of the church a few years
later, and Daniel's nephew, George
Boone, was a member of the old
church.

This church was first organized
and located some 8 miles west of
old Boonesboro where the first set-
tlement was made in this part of
the state. The present brick build-
ing was erected in 1850, or 86 years
ago. In the front was a balcony
where the slave members sat dur-
ing the services. I noticed that at
one time the church had more negro
members than it had white mem-
bers.

In 1798 Christopher Harris was
seemingly pastor and James Berry
was clerk. The present pastor is
Rev. Rankin Heflin and the present
clerk is Miss Willie Mae Taylor.
Some of the early members of the
church were Ebenezer Parks, Squire
Boone, George Boone, James Berry,
Abraham Newland, Thomas Turn-
er, David Jentry, Richard Wade,
Isaac Newland, Mary Broadus, Eli-
zabeth Cates, Mildred Crews, Polly
Manion, Elizabeth Dethrage. Pres-
ent membership is 300. They have
100 in Sunday school.

Dr. John A. Broadus, once presi-
dent of the Theological Seminary at
Louisville, has preached in this

church as have many of the leading
preachers of the South. Brother Tom
Brumfield is now custodian of the
church, and the records and other
articles are kept under lock and
key and are valuable. Mrs. Alice
Williams, now 82, has been a mem-
ber for sixty years. Historic old
church with many traditions.

Rev. Wm. R. Stacy is pastor of
Calvary Baptist Church, Richmond,
Ky., located in the southern part of
the city. It was reported that a good
work is being done by this church
located in a suburban district.

The First Baptist Church, the
First Christian Church and the
First Methodist Church of Rich-
mond, Ky., are located on three
corner lots near each other. All
three have services twice each Sun-
day. This could easily have been
the place where one church sang,
"Will there be any stars in my
crown?" to which the other con-
gregation replied with, "No not
one." They seemed to be very con-
genial, however.

Madison County, Ky., of which
Richmond is the county seat, is lay-
ing plans to have an election soon
in an effort to repeal the law per-
mitting the sale of liquor in the
county. The dry advocates are very
hopeful as Richmond is the only
place in the county where liquor is
sold and the last time the county
voted on the question it went dry
by 1,500 majority. Moral conditions
are fearfully bad around Richmond,
it was reported.

Recently a notice something like
this appeared in a local paper: "Next
Saturday we will have the drawing
for the quilt for which chances
have been sold for the benefit of
..... Baptist Church." A church is
hard up when it has to gamble to
get funds for the Lord's work. No
wonder that we are fast becoming
a nation of gamblers, when the
churches, some of them, leave off
the Bible plan of raising money and
resorts to the devil's way—
gambling.

The Kentucky Baptist General
Association is meeting in annual
session at Paducah, Ky., this week.
The writer is thinking of coming
by and stopping over for a day or
so and meet some of the Kentucky
Baptists, and find out how they do
the Lord's business. I am told that
it is easy to get up a "Baptist scrap"
among Kentucky Baptists. There are
a few scrappy issues to come up
this year.

BR BILOXI

It has been my pleasure to be
with the First Church of Biloxi
for the past week, leading the sing-
ing in a revival. Rev. D. L. Sturgis,
pastor at Indianola, did the preach-
ing.

The meeting was for only eight
days but much good was accomplish-
ed and many spiritual blessings
were bestowed, not only on the con-
gregations but on those helping.
Rev. Sturgis is a safe, sound, or-
thodox preacher and his sermons
carried great convictions. Although
there are many to scoff and cast a
stumbling block on the Coast, he
was never deterred nor did he offer
any apology for preaching the Book
in all of its purity. He has a pas-

tor's heart and an evangelist's zeal.

Rev. G. C. Hodge, pastor, has
done one of the most unusual pieces
of work it has been my privilege
to witness. The smallest percent of
lost and unenlisted people are to
be found here. Only five or six out
of the Intermediate Department
not reached. Some adult classes
with not an unsaved one. The town
has been worked. Not only that, but
few prospects are to be found out-
side the Sunday school. The people
are visited and enlisted as soon as
they move to Biloxi. Sunday school
attendance is steady. B. T. U. is
really going forward and actually
training. Finances are in better
shape than they have been in five
years. The Lord is wonderfully
blessing brother Hodge and his ef-
forts.

The people were very responsive
in the song service. Almost every-
one that attends the services help
with the music. Good choirs and
musicians make the music a joy to
conduct.

May God's richest blessings abide
on and with that good church of
Biloxi.

M. E. Perry

Denton, Texas.

BR HINDS-WARREN

The Hinds-Warren Baptist Asso-
ciation met in its sixteenth annual
session on October 22, with the
Chapel Hill Baptist Church, eight
miles southeast of Utica. It was an
all-day session when messengers
from all the Baptist churches of
Hinds and Warren Counties brought
reports of the last year's work and
counselled on plans for the future.

The next session is to be held with
the Bethesda church, Hinds County,
near Terry, Miss., and Rev. Wallace
R. Rogers, pastor of First Baptist
Church, Vicksburg, is to preach the
sermon while Rev. J. W. Middleton
was named as alternate.

The churches reported 448 bap-
tisms for the past year with a total
of 935 additions and the total mem-
bership of all the churches is above
13,000. The churches numbering
more than one thousand were: First
Baptist of Jackson with 3,447, Cal-
vary of Jackson with 2,485, Grif-
fith Memorial of Jackson with 1,-
446, Clinton Church with 1,110 and
First Church of Vicksburg with 1,-
046. There were reported 7,893 en-
rolled in the Sunday schools. Gifts
to local objects amounted to \$95,-
882.35, to Missions and Benevo-
lences, \$26,038.78, or a total of \$121,-
921.13, which is a net gain of \$14,-
643.51 over the previous year. The
total value of the church property
(houses or worship, pastors' homes
and grounds) is placed at \$1,169,-
900.00.

"The time will come," shouted the
speaker, "when women will get
men's wages."

"Yes," said the little man in the
corner. "Next Saturday night."—
Ex.

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LEFT IN GOD'S HANDS

(This story from my old scrap-
book is credited to the "Youth's
Companion."—Mrs. Georgia D. Phil-
lips.)

A pious mother, living in Boston,
had one son who early broke away
from the restraints of home and
plunged into a life of dissipation.
Her other children were all that
could be desired, he being the only
black sheep of the flock.

Her whole heart went out after
the prodigal. For years she prayed
for him, nursed him tenderly when
sick or disabled by his excesses,
believing that her love would save
him. But he remained incorrigible.
No one knew the sad hours and the
wakeful nights she spent in weep-
ing and interceding for her boy.

At last a change came with the
mother. When her heart was well
nigh breaking there followed a
sense of the power and lovingkind-
ness of Him with whom there is
nothing impossible, filling her heart
with great peace. She could not re-
form her boy but God could.

One day an older son who was a
minister and lived out West, came
to visit her. After a trying scene
in the home with his intoxicated
brother, he exclaimed, "Mother, how
do you, how can you stand this?"
She answered, "I have endured it
a great while. I found it was worry-
ing me to death. Then I said, O
Lord, my Lord! I cannot bear this
any longer. Take care of my son.
Reform him, bless him, save him;
and I rested the case there. I do
not worry any more. I have left
him in the hands of God."

The elder son, finding his dissi-
pated brother in a sober mood next
day, said to him, "John, your posi-
tion is a critical one—fearfully so.
There'll soon be a change for bet-
ter or worse." "What's the matter?
Anything new?" he asked in a
casual manner. "Mother has left
you in God's hands, she says, she
doesn't pray for you any longer,"
was the reply.

The young man went away un-
easy and thoughtful. For the first
time he felt himself alone with the
Almighty, and his conscience was
stirred. "I can not contend with
God," he said, "I will drink no
more." He reformed, became a
lawyer, and went to live in the city
of St. Louis. There at a complimen-
tary banquet he offended his new
friends by refusing champagne. He
told them the story of his mother
and all the history of his former
degradation and rescue, and then
he said, "Gentlemen, shall I drink
now?" And with one voice they all
cried, "No!"

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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for Nov. 29

The Transforming Power of the Gospel

Bible Lesson: Epistle to Philemon.

Introduction. This epistle was sent by Paul from his prison in Rome to Colossae by the hand of Onesimus, at the same time as the epistle to the Colossians, of which Tychicus was the bearer. (Col. 4:9). It is addressed to Philemon, a prominent Christian of Colossae. The epistle is a plea on behalf of Onesimus, a slave of Philemon, who had run away from his master, having first robbed him of some of his goods (v. 18); but, having met Paul at Rome, he was converted; and, under the impulse of the new life he had received in Christ, he is persuaded to return to his master to fulfill all the duties of a slave. This epistle deserves to be greatly admired for its courtesy, its delicacy, and its tact.

I. Transforming Strangers Into Friends. (Vv. 1-3).

The gospel binds men in the strongest ties of friendship, of kinship, of brotherly love. What was Paul to Philemon? Philemon to Paul? As any other man to any other man, until Christ in the gospel bound them into such a relationship as enabled Paul to write this letter, signing it first as coming to Philemon from Paul to Timothy, and addressing it to the brother, Philemon, beloved and fellow-worker, and to other Christians who made up the church which had its meeting place in the house of Philemon. The tender love for all those who formed this church was born in the gracious bonds of the love of the Lord. It was long enough to reach from a Roman prison to the meeting house of the church in Colossae, and strong enough to bind the hearts of the brethren in Rome to those of the saints in Colossae.

"Grace to you, and peace, from God our Father and Lord Jesus Christ." In these words we have the benediction of Paul the aged upon those whom he had come to love in the gospel of Christ. No more beautiful or tender word in all the vocabularies of earth than this word "grace," as it is here employed to express the good wish of the old Apostle for those whom he would implore God to bless. The word "grace" has a long history and a decided development, but it means here the loving favor of God, unmerited by those upon whose behalf it is invoked. Paul would say, "Let the loving favor of God abide upon you: may you though all unworthy, be still the children of His care." And "peace," "peace," from God." That is to say, May you be at one with God, and know in that oneness the rest from all anxiety and trouble which comes to those between whose wills and the will of God there is full and perfect harmony.

II. Transforming A Prison Into A Theatre of Thanksgiving. (Vv. 4-7).

This noble burst of thanksgiving has all the lofty elements of a soaring anthem.

"I give thanks unto my God always Making mention of you in my prayers."

Praying for Philemon not because he lacked excellencies of character, but because he possessed them, bowing his knees to the Father, not on behalf of a bad man, but on behalf of a good man, and that just because he was good, was in line with all the practice of Paul. Had the leader of a prayer meeting in Paul's prison in Rome asked the question, "Are there any of our brethren in need of prayer?" Paul would likely have said, "Yes, there is brother Philemon at Colossae." "Why, is he sick?" "No." "Has he lost a loved one? or is he about to lose one?" "No." "Then the poor brother must have fallen into sin?" "No." "What, then, is the matter with him?" "He is an excellent man, whose love for the Lord and faith in Him leads him to love all the brethren and have faith in them." "Why pray for him? He is doing finely." "Because I want him to continue that way, and that the fellowship of his love and faith may find and bind all the powers and capacities with which God has endowed him unto the wish and will of my Lord Christ. I have been consoled and greatly strengthened and made joyful by the love in his heart, which love has refreshed the tender affections of the saints."

III. Transforming A Slave Into A Beloved Brother of His Master. (Vv. 8-21).

Notice in the eighth verse that the gospel has wrought upon Paul to make him willing to speak to Philemon on the delicate subject of receiving a runaway slave and thief into the relationship of a brother in Christ. In verse nine Paul beseeches Philemon to hear his request upon behalf of Onesimus out of respect for Paul's great age and for the afflictions which he endures as a prisoner for Christ's sake. And the ground upon which he makes his plea is that of Christian love. How much better is it to let love solve many problems of a difficult nature than to attempt their solution in any other way. Paul might have appealed to Philemon's sense of obligation to the man who had led him to Christ; or he might have appealed to him on the ground of apostolic authority; or he might have entered upon a course of reasoning to convince Philemon of his obligation to receive Onesimus, no longer as a slave, but as a Christian brother; but he chose to let love settle it, and love undoubtedly did just that. Love will always find

a way to a solution of practical problems among Christians, if it is given a chance.

If God's children all had the love of Christ perfected in them, what a beautiful people they would be! How considerate of the rights and feelings of others. I think there is a way to this, but to discover this way might be much easier than to walk in it. If we would yield ourselves to Him, with a view to having Him work His perfect will in us, would not this place us in a position to receive the Spirit in His fullness, and thus realize the blessedness of having Christ abiding with us? Were we to crown Him king of our lives and put the government of our being wholly on His shoulders, would He not crucify or crowd out all the malevolent elements of our being to make room for His own rich indwelling, for His own growing nature in us? As His nature grew, we would experience more and more of His love, and becoming more and more like Him every day, His love would become so dominant in us that we should come to answer fairly well to the picture of the love-filled heart found in I Cor. 13:4-8. Such love indeed is able to decide all matters of practical concern, and decide them in such way as to please our Lord Christ. Our God could work wonders through a people who have the love-nature of Christ perfected in them.

Paul represents Onesimus here in V. 10 as having been led to the Lord through Paul's efforts. He says there was a time when Onesimus was unprofitable to his master, Philemon, but now the slave Onesimus is profitable to both his master and to the preacher who led him to the Lord. Paul wanted to keep Onesimus with him, but he was not willing to do that without the

REMEMBER THESE FACTS ABOUT BLACK-DRAUGHT

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

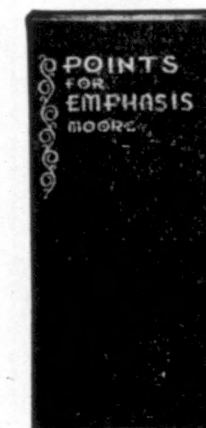
consent of his master, so he is sending Onesimus back home, because he did not have the consent of his master to keep him, and seems to hint that the master might send the slave back to him and let him have the slave as a servant.

Paul advances the idea that the Lord might have led Onesimus away from home in order that Philemon might receive back not a slave, but brother in the Lord, a very much better friend and helper than a mere slave could ever be. Then he asks Philemon to receive Onesimus as he would receive Paul, and this means, no doubt, that Onesimus is to be received just as cordially and gladly as though he were Paul instead of Onesimus the slave, and that he is to be treated as well as a Christian. Paul goes farther to say

(Continued on page 15)

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The Mississippi College Quartet which sang at the State Convention at Natchez: Howard Aultman, Hattiesburg; Wayne Shoemaker, Bay Springs; Frank Huffman, Blytheville, Ark.; and Carl Bates, Liberty.

RESOLUTIONS

Whereas, on February 18, 1936, God in his infinite wisdom saw fit to remove from earth to Heaven our brother, A. G. Royals, the oldest and most universally loved member of Louin Baptist Church.

We, the members of said church want to give some testimonial of our love and esteem of brother Royals.

It is not possible to summarize his work by statistics, though, these would be impressive indeed, but his unselfish giving of himself; his contagious good humor, his understanding sympathy; his deep spirituality; his loyalty to his home, his loved ones, his people, his church and his Bible, above all his Lord and Master are not summarized by numbers.

Few men grow old more gracefully than did brother Royals. Few, if any could cooperate more beautifully. Few rejoiced more in progress, and certainly none more unselfishly joined in the good work done by others, and so by his Godly life he will live on.

Brother Royals kept the faith and lived a life that enabled him to meet death in peace while we realize that brother Royals had long been on the voyage of life and according to nature he was nearing the port of Eternity, yet since since he has gone we miss him.

To his loved ones we want to express our deepest sympathy.

Louin Baptist Church,
R. E. Gardner,
Vashti Ishee,
Ruth Bassett, Committee

CLARKE COUNTY

Clarke County Baptist Association
Held with Montrose Baptist
Church, Sept. 30-Oct. 1

Officers elected were:
W. L. Meadows, moderator.
Rev. N. A. Edmonds, vice-moderator.
Rev. C. J. Johnston, clerk and treasurer.

Seventeen out of 20 churches reporting this year. Of those reporting as follows:

Five half-time churches.

One three-fourths time church.

One full-time church.

Ten fourth-time churches.

Baptisms reported 59.

Baptist Records 115.

Sunday Schools 15.

Church memberships 2,336.

Total local gifts \$11,940.89.

Total all missions and benevolences \$2,282.21.

Grand total \$14,223.10.

THE GILLSBURG BAPTIST BROTHERHOOD

Members of the Baptist Brotherhood met at Robinson Oct. 18, 1936, and rendered a very inspiring program. The subject of the program was "Scriptural Support of the Kingdom."

The purpose of this program was to organize a Brotherhood in their church.

Tithing was also discussed. Members of the Gillsburg church who have begun tithing are very much pleased with the blessings they are receiving, and it expresses our love, devotion, and gratitude to our Savior.

Ulyss McMillan,
Sec. and Treasurer.

Business Man: "My boy, I started out of college on the theory that the world had an opening for me."

Young Hopeful: "And you found it, sir?"

B. M.: "I did. In fact, I'm in the hole right now."—Ex.

OF INTEREST TO WOMEN

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.



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Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
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A MONTH IN TENNESSEE

October 11-25 the Baptist churches of Nashville, Tenn., held a simultaneous evangelistic campaign. We were privileged to assist the Inglewood Church in this two weeks' campaign. The very good and efficient pastor of this church is Bro. Rufus Beckett who several years ago was pastor in Mississippi. It was the writer's privilege to preach in the services of the first week and lead the singing throughout the meeting. Our beloved Dr. J. E. Byrd came and preached the last week. As usual he did a good job of it. There were nearly thirty additions and several professions of faith in Christ. More have united with the church since the meeting closed. The Lord gave us some high hours here and many spiritual experiences. Blessed be the name of the Lord.

October 26th to November 6th, Dr. W. F. Powell of the First Church, Nashville, and the writer assisted Pastor S. R. Woodson and the First Baptist Church of Humboldt, Tenn. Humboldt is a beautiful town of five thousand people in west Tennessee. Dr. Powell did some real great preaching and the Lord gave us a genuine revival. Many of the older members said that it was one of the best spiritual revivals the church had had for years. We praise the Lord for this. For it is "Not by power nor by might but by my Spirit saith the Lord." The pastor of this good church is a young man of fine culture and spiritual depth and is very much loved by the people. There were about twenty-five additions to the church and several who accepted the Lord Jesus as their Saviour. Bless the Lord, O my soul; and all that is within me, bless His holy name. Ps. 103.1.

Joe Canzoneri
Jackson, Miss.

SEMINARY AND CARTHAGE

It was my privilege to assist with the singing in the meetings with these churches. Brother Bill Day of Collins was the evangelist for the meeting at Seminary. He brought very good messages in a fine spirit.

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LOUIS J. BRISTOW
Superintendent

Brother Day is young in the ministry but he has come into it with a splendid background of several years of work as associate pastor in some of the best churches in the South. We welcome him in the ranks and bid him Godspeed. We had a delightful week of work and fellowship with brother Day and Dr. J. A. Taylor, the beloved pastor and dear man of God, and the good people of this church.

In the meeting with the Carthage church brother Jewell Kyzar of Drew was the preacher. Jewell is a real jewel of the Lord in the ministry into which he was called. His preaching was of the highest type and was greatly enjoyed by the many who heard him. Brother P. D. Bragg has been a half-time pastor of this church for several years. The last night of the meeting the church called brother Bragg for full time. They had just finished a new brick veneer parsonage and had it all paid. We feel that this church has taken a great step in moving to full time, thus enabling it to meet the spiritual needs of this rapidly growing town. And Carthage is certainly growing! Praised be the Lord for His favors and blessings.

Joe Canzoneri
Jackson, Miss.

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That's why millions never ask for aspirin by the name aspirin alone when they buy, but always say "BAYER ASPIRIN" and see that they get it.

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15c FOR
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Virtually
1c a tablet



LOOK FOR THE BAYER CROSS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here I am at home again, after an absence of four days. Since my letter was so long last week, telling of my adventures abroad, I suspect it will be the best thing to speak of our letters right in the beginning this time, since they got pushed out last week and the week before—the mention of them, I mean; the letters themselves managing to get in. Mrs. Friend wrote from her home in Clarksdale, and her letter was just as much appreciated as it always is, bringing good dues from Jeannie Lipsey Club No. 4, and help to our Orphans and our B. B. I. girl. Next I see our little boy from Newton, who enjoyed last month his first visit to our State Fair. He sends his gift for our girl at the B. B. I., Miss Mixon. Then comes word from two young members, James Edwin and Elizabeth Ross, that they are sending \$5.00 for our Orphans, as is their habit for the past several Novembers. It is a fine habit, and shows that we have the cooperation of father and mother. The letter from Tommie Lee Hellen, our younger member in Texas, says that she has found our paper a good means of making friends, and I'm certainly glad to know that.

Now, here is a secret that none but those of you who want to agree to it must read! I want us to send a little Christmas gift to our friend in Star who has such a good Jeannie Lipsey Club there and is not as well as you are. Send me, if you please, as soon as you can, a dime or a quarter for this use. Did you understand that only those who would do this are reading this? All right, I'm looking to hear from you, as soon as you can get the money. Of course, I'm giving some, too. Thank you so much, my dears.

Since I wrote the words above, I have been travelling again, this time, to the old town, quaint and interesting, of Natchez-on-the-hill. Way down in southwest Mississippi. Natchez is separated from Louisiana only by the dark waters of the Mississippi River. Of course, I went there for the Centennial meeting of our Baptist State Convention. One hundred years ago, at the old brick church, six miles east of Natchez, the Baptist State Convention was reorganized, on Dec. 24th, 1836. At this church, called Clear Creek Church, but now disused as a church, we met on November 18th. A company of people gathered within the spacious walls of this venerable place of worship, to pay honor and respect to those who, holding the small beliefs as we do now, gathered there 100 years ago. It was a quiet and beautiful meeting, and we felt that we were privileged to be there.

But though I was deeply interested in this and other meetings of the State Convention, there were other things of great interest to me in this historic town, and I managed to take a little time off to drive about with a kind friend, who took me to see a number of the beautiful old homes which are the pride of Natchez. Into only one of these, "Rosalie" (from the former name of Natchez, Ft. Rosalie), did we take time to go for a visit. It is large, three story brick, on the outside weathered and time-worn, set in spacious grounds, full of great old trees and almost as large shrubs, flowering and evergreen. We were met at the front door by Miss Rundle, who with her older sister, Mrs. Walker, was born in the house many years ago. Now the two exhibit it to visitors from all parts of the United States. Their mother and father died in 1853 and 1856, but they do not look as old as this indicates, and are called "the Rundle girls." And what a

treasure-house this is! The rooms are of magnificent size, and of almost twice the heights of these times. All furniture was of solid mahogany or walnut, and in the front sitting room was a carpet put down eighty-two years ago! Here were handsome French chairs and couches of rosewood, upholstered in rose-colored tapestry, almost as old. In this room and its companion room, were gold-framed mirrors, perhaps ten feet square, or close to it. Here also was what they called by its French name, "etageire," a sort of glorified sideboard or what-not of mahogany, and carved in vine-form, with grapes and beans in life-size. On it were innumerable beautiful gold and silver and glass articles. It was a piece for a palace. The room across the great entrance hall was adorned with paintings made by the mother of Miss Rundle and with other family pictures made by artists of reputation or renown. In the rear of the entrance hall was a spiral stairway, moving up three stories, and in the dining room was the table used by Gen. Grant and his staff when they took charge of the place. On the story above was the bed room where Jefferson Davis slept in the canopied rosewood (or perhaps mahogany) bed, when on a visit to his faithful friends. Another handsome bed room was occupied by Gen. Grant and Mrs. Grant at the time referred to above, and these were considerate of, and courteous to the family.

Our party went through the grounds of many of the twenty-six ante-bellum homes in Natchez; I will name those which I can recall: Linden, Dunleath, Stanton, King's Tavern, the oldest house or hotel in Natchez, built in early 1700, (when the first United States mail was delivered, on the Natchez Trace); Montaign, now the property of a rich man, who has modernized it to a large extent, and who built for it a lovely flower garden, at the cost of \$25,000!

We, that is, the members of the Convention, were entertained the next afternoon with a reception at Auburn, in the stately room where in the long ago, "fair women and brave men" were so often gathered.

Now, I must stop, and the letters of this week must go over to next week. Perhaps I may also have time and space (I wish you would crowd me out with your letters!) to tell you how we went to "The Briars," where President and Mrs. Davis lived for awhile, it being originally the home of Mrs. Davis' parents. And I might tell you of going to see the grave of S. S. Prentiss. But don't forget about our little gift for Ernest. Write all the letters you can.

Much love from,

Mrs. Lipsey

BLIND BARTIMAEUS

Mt. 20; Mk. 10; Lk. 18

As Jesus left Jericho with his disciples and a great number of people, blind Bartimaeus the son of Timaeus, sat by the highway begging. Hearing the multitude pass, he asked what it meant and they told him it was Jesus of Nazareth passing by. When he heard this, he began to cry out and say, "Jesus, thou Son of David, have mercy on me," and some of them told him to be quiet, just as we would tell anyone to hush or not bother Jesus. But he cried out a good deal more and Jesus stood still and commanded him to be called. So they called the blind man and said to him, "Be happy now for he is calling you." He arose and went to Jesus, and when he was near, Jesus asked him what he wanted. He replied, "Lord, that I may receive my sight"; and Jesus said to him, "Receive your sight, your faith has saved you." Immediately he received his sight

and followed Jesus, praising God. All the people, when they saw it, said God has done this.

Verse: "Be of good comfort, he calleth for thee." Mk. 10:49.

Mrs. Beulah Mayo

Smithville, Miss.,
Nov. 17, 1936

Dear Mrs. Lipsey:

I'm going to school again. I study the second grade. I hope that my writing is better and you won't have trouble reading it.

It will soon be Christmas. I want some new clothes for my Shirley Temple doll, a sewing basket and a little dresser.

I'm sending some money for the orphans and the B. B. I. girl.

With love,
Virginia Lane Schumpert
So glad to get your letter, Virginia Lane. I didn't have the slightest trouble in reading it. You write well now. And the money you sent is soon going to be a blessing to our orphans and to our B. B. I. girl. Thank you so much, and mother and daddy.

Taylor, Miss.,
Nov. 16, 1936

Dear Mrs. Lipsey:

Am sending \$1.00 (one dollar), my dues for Jeannie Lipsey Club No. 8 for November. I think you are doing a great work, having these Jeannie Lipsey Clubs, and Mrs. Phillips birthday offering is grand. We Christian people can't do too much with sin all around us, in every form.

With lots of love,

Sincerely yours,
Mrs. M. G. Austin

P. S.—Winter with its dreary gloom has killed most everything out of doors. It is a long time to wait for springtime. Pray for our church and our deacon that has been sick two years. Just a few times he has been in our presence at church. We can't understand why a good man like him, and one the church depended on should be stricken. But God knows best. Life is a mystery we can't solve.

You are helping me, every month, Mrs. Austin, to do this work through these Jeannie Lipsey Clubs, by being one of them, and a faithful, regular one, too. I am grateful for the money, and send my thanks right now. Yes, God knows best, and He will do right.

Leland, Miss.,
Nov. 14, 1936

Dear Mrs. Lipsey:

I am sorry not to have written before this. But I have been busy being in plays and starting in our new school. We have a radio in every room; our principal can talk through them and we can talk to her. We get many interesting programs. Did you see the picture of the school in the Commercial Appeal?

I have been reading your letters and I enjoy them so much. I read brother Cormier's letter and I am so glad he is happily married.

Charlotte Dickey and I had a rummage sale for the orphans and Miss Mixon. We made \$8.00. I am enclosing dues for Jeannie Lipsey Club No. 9, \$2.00, and \$8.00 Thanksgiving offering for Miss Mixon and the Orphans.

Sincerely,

Mary Adelyn Milam

This is a nice letter from you, Mary Adelyn. We are so much obliged to you and Charlotte for so much money for our causes, and for doing so much work for us. No, I didn't see the picture of the school; I'm sorry.

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CHRISTMAS

Our Box of 24 DeLuxe Scripture Text Folders is, without doubt, the best value on the market. A \$1.75 value sent to you postpaid for 60c. Two or more boxes, 50c each. For 4 Boxes, each containing 15 lovely Cards and Folders, send \$1.00. Take orders now! They sell on sight. SHEPHERD'S TOWN CARD CO., Shepherdstown, Pa.

COLDWATER ASSOCIATION

The Coldwater Baptist Association has just closed one of the best sessions in a long time. The meeting was held with the Oak Grove Baptist Church, four miles from Hernando, and they entertained us in great fashion. The spirit was good from the beginning to the close.

The following officers were elected:

Moderator, Rev. Chas. O. Cook, Hernando, Miss.

Vice-Moderator, Rev. H. J. Rushing, Olive Branch, Miss.

Clerk, Mr. Jake Dunnaway, Hernando, Miss.

Treasurer, T. P. Flinn, Hernando, Miss.

State Board Member, Mr. C. P. Dockry, Eudora, Miss.

The association will meet next year with the Lewisburg Baptist Church. Rev. W. E. Lee is pastor.

Chas. O. Cook
Hernando, Miss.

KINDNESS TO PASTORS

Recently there appeared in the columns of one of our leading Southern Baptist papers a well written editorial with this caption: "Now—Then Think About Your Pastor." In it he calls attention to the fact that it seems that the period of depression is gradually passing, for both merchants and bankers are saying so. During the depression many churches, nearly all in some of the states, reduced the pastor's salary. In many instances the pastors suggested this. He now appeals to the churches to remember the pastors who have suffered along with them, and did it cheerfully, and see that their pastors' salary is restored to a normal condition, or else where living will be made easier, since living expenses have increased about forty per cent. But instead of having that spirit of fairness and appreciation what about the churches that are still cutting the salary of their pastor? In some instances you will find that the church was never better organized, its membership increasing almost weekly with good substantial members, and the outlook good for the best financial year in its history, or better than for years; but for the new year more than one-tenth cut is made. Such a spirit kills pastors, or crushes them, more than the difficult work which they are trying to do.

B. T. U. ATTENDANCE NOV. 22	
Jackson, First Church	130
Jackson, Calvary Church	215
Jackson, Grif. Mem. Church	271
Jackson, Davis Mem. Church	93
Jackson, Parkway Church	50
Jackson, Northside Church	48
Clarksdale Baptist Church	140
Laurel, West Laurel Church	234
Laurel, First Church	145
Laurel, 2nd Ave. Church	84
Mt. Oral Church (Jones Co.)	48

ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol
Sample free Resinol, Z. Balto, Md.
Resinol

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, *General Secretary*
OXFORD, MISS. JACKSON, MISS.

Hinds-Warren Associational Baptist Training Union

The Hinds-Warren Associational Training Union had the privilege of having Miss Lucy Carleton Wilds as the principal speaker at the October meeting, which was held at the Utica Baptist Church. This meeting proved to be one of the best meetings ever held in this association. There were 325 counted members present for this meeting, and more unions sent in reports than had ever reported at any one time before.

Officers for the coming year were elected and are as follows: Pastor, Rev. Owen Williams; director, Clifton R. Tate; associate director, Lewis Suber; secretary-treasurer, Mrs. Clifton R. Tate; B. A. U. leader, Mrs. L. R. Williams; Senior leader, Stuart Ward; Intermediate leader, Miss Enid Henry; Junior leader, Miss Carolyn Madison; Story Hour leader, Mrs. Bach Taylor; chorister, R. B. Bishop; pianist, Miss Kate Wilkerson; and group directors: group 1, Ralph B. Adams; group 2, Miss Senie Alliston; group 3, Rev. L. P. Petty; and group 4, L. E. McCoy.

Banners were awarded as follows: Attendance, Davis Memorial Church; Adult Efficiency, Griffith Church Kingdom Builders Union; Senior Efficiency, Griffith Church Bethune Union; Intermediate Efficiency, Utica; and Junior, Utica. The association voted to continue publication of the quarterly paper for the coming year.

At the September Conference held in Jackson the Hinds-Warren Association made plans for the months ahead and have at this time reached a majority of the goals set at that time. We had as a goal 10 new unions and story hour organizations and to date 14 organizations have been reported to the director. These are: Griffith Memorial Church, 1 Adult, 1 Senior, 1 Junior; Calvary Church of Jackson, 2 Adults; Jackson First, 1 Senior, 1 Intermediate; Vicksburg First, 1 Senior, 1 Intermediate; Daniel Church, 1 Adult, 1 Intermediate, 1 Story Hour; Terry, 1 Adult; Davis Memorial, 1 Story Hour.

At the regular meeting of the Hinds-Warren Baptist Association the association voted to place the Baptist Training Union Association Director, Associate Director, and Secretary-Treasurer, along with the Sunday school and W. M. U. Associational leaders on the Executive Committee of the association. This committee in its first meeting held October 9th voted to hold monthly meetings of the committee and discuss the work of all the organizations.

Lyman Organizes Two Unions
News comes from the Association-

al Director, Mrs. W. G. Jones, that the Lyman church has recently organized an Adult and Intermediate Union. Mrs. L. Z. Seals was elected director. This makes thirteen new unions organized in this association since last January. Can any other association rival that record?

McHenry Now Has Complete B.T.U.

We are happy to report McHenry as having a complete Training Union with Mr. Calvin Walker as the director. McHenry is in Stone County but is a member of the Gulf Coast Association. What McHenry has done many of our other churches that now have only one, two or three unions should. Congratulations McHenry!

Gulf Coast Director Sets Goal for B. A. U.

Mrs. W. G. Jones, director of the Gulf Coast Association Training Union, has set a goal for A. B. U.'s to the extent that by next April 1st she hopes to have at least one Adult Union in every church. A worthy goal and one that challenges each pastor and Training Union director along with the adult membership of the churches.

Introducing "Work" to Our Training Union Constituency

We are happy to present to you Mr. Wm. James Work, newly elected Educational Director at Brookhaven. Mr. Work succeeds Mr. Kosanke who had grown into the affections of Mississippi Baptists. We are happy to have Mr. Work with us—he comes to us from San Antonio. At the recent meeting of the association Mr. Work was elected to the office of Associational B. T. U. Director. He enters right into our state program with us and thereby proves his fine spirit of cooperation.

Wedding Bells Ring For Hinds-Warren B. Y. P. U. Yorkers

On Thursday, November 12th, Mr. Lewis A. Suber and Miss Bill Thompson were quietly married at the First Baptist Church in Jackson, Miss., with Dr. W. A. Hewitt officiating. Mr. Suber is the Associate Director of Hinds-Warren Associational Training Union, and Mrs. Suber is an active worker in the First Church Training Union, being president of her union. She has been one of several who has been subject to call for study course work in Hinds-Warren and Rankin Associations and has taught in a number of study courses in these associations. These young people have our sincere good wishes as they launch this interesting program of building a Christian home.

Murphy Creek B. Y. P. U.

On Nov. 8, 1936, the members of Murphy Creek Church met and organized a B. Y. P. U. The follow-

ing officers of the different groups were elected:

B. A. U.—

Rev. F. H. Miller, president.
Winford Stokes, vice-president.
Mrs. Earnest Crowell, secretary.
Mr. G. H. Barnhill, Bible Readers' leader.

Group Captains: Mr. Tommie McLeod, Mrs. Roy Bouchlion, Mrs. Irene McLeod and Mrs. Milt Bagwell.

Senior—

Mr. T. L. Faulkner, president.
Miss Louise Hill, secretary.
Miss Lottie Will Wayne, Bible Readers' leader.

Group Captains: Medrith Taylor, Cyrus Eaves, Lillie Merl Wayne and Elaine Wilson.

Intermediate—

Mrs. Gladys Dempsey, president.
Janey Beth Young, secretary.
Viola Reed, Bible Readers' leader.

Group Captains: Ruth Reynolds, Eley Miller, Sarah Ethel Ming and Lorene Reed.

Junior—

Evelyn Hill, president.
Majorie Barnhill, secretary.
Group Captains: F. H. Miller, Carolyn Jones, Pauline Strait and Regina Jones.

Story Hour Leader, Mrs. G. H. Barnhill.
President of entire Union, Mr. G. H. Barnhill.

Secretary of entire Union, Myrta Mae McBrayer.

COMMITTEE CORNER

For Sunday, December 6

INTERMEDIATES—

Use the suggestions in the Leader's Quarterly for the sword drill and for the poster announcing the program for B. Y. P. U. Let the treasurer make a poster on which is the picture of a prison. Through a slit in door or the bars at the window slip the names of all those who are not tithers or systematic givers to the church. Have the treasurer explain that God's word says that those who do not tithe are robbing God. Robbers are put in jail. For the quiz you may like the idea of having the quiz leader be the judge before whom the various ones who have not read their Bible readings are called to appear. In their presence a number of questions are asked to the others in the union. Then the "judge" tells the defendants that they will be released without punishment, but that they are being warned not to commit the offense again—the offense of failing to read the Bible each day. They are then given a slip of paper with the references for the next week's readings, and told that by reading those they will learn some of the laws that they are to keep so that they will not be tempted to break God's laws again. The program can carry out the same idea.

SUBSCRIBE FOR THE BAPTIST RECORD.



THANKSGIVING

We thank thee, Lord, for little things,
For star that shines, for bird that sings,
For warmth of sun, for breadth of rose,
For every gracious thing that grows.

We thank thee for the food we eat,
For shoes to wear upon our feet,
For clothes to keep our bodies warm,
For homes to shield us from all harm.

We thank thee for our pleasant friends,
For every child that heaven sends,
For father, mother, sister, wife,
For brother, husband, lover, life.

We thank thee, Lord, for church and creed.

We thank thee for thy hand to lead,
We thank thee for thy love that saves
And for our homes beyond our graves.

For every good and perfect gift,
With gratitude, our hearts we lift.
This tribute, Lord, we gladly pay
Upon this dear Thanksgiving Day.

—David E. Guyton

Blue Mountain, Miss.

S. S. ATTENDANCE NOV. 22nd.

Jackson, First Church	906
Jackson, Calvary Church	905
Jackson, Grif. Mem. Church	618
Jackson, Davis Mem. Church	196
Jackson, Parkway Church	220
Jackson, Northside Church	116
Laurel, First Church	495
Laurel, West Laurel Church	485
Laurel, 2nd Ave. Church	254
Laurel, Wausau Church	63
Clarksdale Baptist Church	470

Mrs. A. B. Crane, formerly of Starkville and now of Meridian, who has recently undergone an operation at the Baptist Memorial Hospital in Memphis, is recuperating at the home of her daughter, Mrs. Burt.

JACKSON—CANTON—PHILADELPHIA

READ DOWN	TABLE NO. 18	READ UP
Dly PM		Dly AM
5:30	Lv. JACKSON, MISS. Ar.	8:50
5:45	Tougaloo	8:35
5:50	Ridgeland	8:30
5:53	Madison	8:27
6:00	Gluckstadt Jet.	8:20
6:16	CANTON	8:04
6:30	Sharon	7:50
6:44	Farmhaven School	7:36
6:52	Millville	7:28
6:54	Farmhaven	7:26
7:00	Ofahoma	7:20
7:14	Pine Tree Store	7:06
7:28	Carthage	6:52
7:32	Goshen	6:48
7:40	Midway	6:40
7:48	Pearl Hill	6:32
7:54	Edinburg	6:26
8:06	Zephyr Hill	6:14
8:18	Williamsville	6:02
8:20	Ar. PHILADELPHIA, Miss. Lv.	6:00

GO BY
TRI-STATE
COACHES

Southern Baptists On The Up And Up

THE FIGURES TELL A TALE of PROGRESS

By Walter M. Gilmore, Publicity Director
Executive Committee, S. B. C., Nashville, Tenn.

While a ten per cent increase is nothing to brag about, yet it shows a decided trend in the right direction. Southern Baptists are on the march forward again, for which we thank God and take courage.

The following figures tell a tale of progress that is most encouraging: The total receipts of the Executive Committee of the Southern Baptist Convention for the first ten months in 1936 were \$1,241,395.68, an increase over the receipts for the same period in 1935 of \$125,540.76—more than ten per cent. Of course these figures include only the funds for Southwide and World-wide causes.

Lift Up

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "And I, if I be lifted up from the earth, will draw all men unto me."

The primary business of Southern Baptists is to lift up Christ in their daily walk and conversation, to give to him the place of preeminence in their lives, to enthrone him in their affections. So that all who see them will take knowledge of them that they have been with Jesus and that the same spirit of devotion, sacrifice and service that was manifested in him on the cross is in them.

Like the great apostle, our preachers should determine to know nothing save Jesus Christ and him crucified and lift him up not only in their preaching but in their daily living, and their messages should be reinforced by the lives of all who listen.

Look Up

"Look unto me all ye ends of the earth and be ye saved," said Jehovah. Look and live! There is no other way of escape. Just as the Israelites in the wilderness, who had been bitten by the fiery serpents, were healed by a look at the brazen serpent, even so all those who have been bitten by the old Serpent may be healed of the poison of sin by a look at the Crucified One. There is no other way.

Look upon the fields! Right here in our own dear Southland, in our own state and in our own town or community there are countless opportunities for soul winning and uplifting service. It is conservatively estimated that there are eighteen million souls in the South, above the years of accountability, that are not connected with any church organization. Surely the more than four million Baptists in the Southern Baptist Convention have a large responsibility in winning these to the side and service of the Saviour.

Look at the teeming millions—more than a billion—of those in foreign lands who have never yet even so much as heard the precious name of Jesus. Many of these are doomed to eternal death and night unless we carry the light of the gospel to them. Furthermore, the great Captain of our salvation has ordered us to carry this gospel to every creature. To ignore this imperative command or to minimize its importance is to incur the disappointment and displeasure of him who commissioned us to perform this most difficult but glorious task. Our concern should be not so much as to whether or not non-Christians are lost without the gospel but whether we can be called God's friends if we do not what he says.

Sign Up

As loyal Christians, we are happy to underwrite a program that has for its objective the doing of the will of God in making Christ known to every individual here in the homeland and around the world.

The church is the unit of organization in Christ's plan in promoting his Kingdom on the earth. Ample provision, therefore, should be made for the financial support of the local work of the church. Every member should contribute to this on the first day of every week (I Cor. 16:2). As the local church is strengthened it becomes an ever increasingly potent factor in building up the Kingdom of God.

The signed card below is significant. The salary of the one signing it is \$50.00 a week. The tithe is \$5.00. This is divided 50-50 between the support of local work and sending the gospel to others, which is the ideal division. Of course there are exceptions to this general rule which each must determine for himself.

We are perfectly familiar with signing agreements and contracts in connection with our every day business affairs—for water, lights, telephone, rent, automobile and a score of other things. There is no good reason, then, for any member to refuse to underwrite his share of the expenses of his church, which requires money for its successful operation just as any other organization.

No Christian that really loves Christ can ignore or refuse to obey his positive command to make the gospel known to every creature. To do this most effectively Southern Baptists have well organized and supervised agencies, such as State, Home and Foreign Mission Boards, the Ministers' Relief and Annuity Board, Baptist schools and Colleges, Theological Seminaries, Orphanages and Hospitals.

If you have not already indicated to your church the amount you will contribute weekly to its support and to the support of the various agencies it fosters for 1937, will you not do so

THE THREE ESSENTIAL OBJECTIVES THAT REMAIN

By J. E. Dillard, Director of Promotion
Executive Committee, S. B. C., Nashville, Tenn.

Many a race is lost in the home stretch. Many a noble effort well begun is a failure because the workers grow weary. He that endureth to the end shall be saved. We Southern Baptists need to learn the fine art of finishing up, and finishing on time the things we enthusiastically begin.

There is the Every Member Canvass: This should be put on and finished up during November and the first two weeks in December. The financing of all our denominational work, state and southwide, is dependent upon the intelligence, insistence and persistence with which the Every Member Canvass is put on and finished up. It is important to both reap and glean. We are tempted to make a general appeal and a hasty canvass and quit. It is not an Every Member Canvass until every member is canvassed. The job is not complete until it is done. Let's finish up!

Then there is the Baptist Hundred Thousand Club. How this came to us in the dark night of debt and discouragement and well night despair! Like the morning star, it promised dawn and day. A thousand Southern Baptists hastened to join and others followed their example. "Surely we can find a hundred thousand Baptists who can and will give an extra dollar a month to free our denomination from these strangling debts." But we didn't; we didn't find the half of them, and many who began well grew weary and dropped out; others become careless and forgetful. We need to finish up! It can be done and it will be done if pastors and denominational leaders will lay it anew and continuously and lovingly upon the hearts of the people. Let's finish up!

Pay Up

Everybody admires the man who promptly pays his bills. We should be as prompt in paying our church pledges as in paying our grocer. Some people look upon a church pledge as Wilkins Micawber did upon a promissory note: the signing of the obligation ended it. "Thank God, that's paid." Paul admonishes us to owe no man anything save to love one another. If the unpaid pledges in our churches were paid promptly, pastors and church treasurers would be relieved of much embarrassment. If the pledges to the Cooperative Program and the Baptist Hundred Thousand Club were paid up to date we could greatly reduce the indebtedness of our Convention agencies, the morale of our people would be strengthened, and the work of our denomination would go forward in a great way. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Let's pay up!

Speed Up

It is true that according to Aesop the tortoise won the race. But that was not because he was slow, it was because he was persistent and kept at it while the hare rested and slept. Some of our people have the speed of the hare, figuratively speaking, but spend so much time resting that they get nowhere. Perhaps there are more of us who have some persistency but we are tryingly slow. We need both speed and persistency. Let's speed up a bit. Have you put on your Every Member Canvass? Have you finished it up? Have you made your plans for promoting the Baptist Hundred Thousand Club in your own church? Have you taken a membership yourself? The King's business requires haste. Speed up!

the very first opportunity you have? As a loyal Christian, faithful to the sacred trusts committed to you as a member of a Baptist church, this is your high privilege as well as your solemn obligation. Let's sign up.

EVERY MEMBER CANVASS OF SOUTHERN BAPTISTS

Because of my love for Christ, and of devotion to my church, of which Christ is the Head;
And my interest in the Co-operative Program, both State and Southwide, of Southern Baptists;

I hereby subscribe:

1. To the local work of my church (State and Southwide) \$2.50 weekly.

2. To the Co-operative Program (State and Southwide) \$2.50 weekly.

Total \$5.00

3. If you will tithe your income, check here ✓

A. Loyal Christian

Date Dec. 6, 1936

(The right to receive this subscription)

Baptist Student Union

WOMAN'S COLLEGE B. S. U.

The Baptist Student Union of Mississippi Woman's College were sponsors of a most effective Armistice Day Program at the regular chapel period. It consisted of: "The Star Spangled Banner" — student body; "In Flanders Field"—Katherine Brand, Egremont, Miss.; Solo—"America the Beautiful," by Lucille Williams, Meridian, Miss. — Have We Kept the Faith?—Cora Chat-ham, Rose Hill, Miss.—"America", student body.

The Personal Service Committee of the Baptist Student Union of Mississippi Woman's College is undertaking work among local negroes. Plans are going forward now for a study course among the young people. The classes will be taught and special music will be furnished by the college girls.

Mr. Claud Bowen, Executive Secretary of the Foreign Mission Board, of Richmond, Virginia, will be the guest speaker at the School of Missions to be held in Immanuel Baptist Church during the period of November 30 to December 4.

Miss Clara Mae Brown, Student Secretary of Mississippi Woman's College, is this week teaching B. S. U. Methods to the Baptist girls of the college. Her efficiency, training in B. S. U. work, and her pleasing personality made her the unanimous choice of the girls.

DELTA STATE BAPTIST CABINET MEET

A cabinet meeting of the Delta State Teachers College B. S. U. was held November 2 in the home of Dr. I. D. Eavenson. The purpose of the meeting was to review past activities and plan for future programs of B. Y. P. U., Bible class and morning watch which is sponsored by the Baptist Student Union.

Present at the meeting were: Bertha Catchings, Margaret Bennett, Louise Hunter, Mary Elizabeth Alexander, L. N. Varnado, Dorothy Wilkens, Mildred Thralldied, Martha Sue Sessions, Dr. and Mrs. Eavenson.

After the business session problems were discussed.

As Thanksgiving is approaching officers planned for the annual offering to the State Orphans Home.

After a very helpful discussion a delicious salad course was served.

BLUE MOUNTAIN COLLEGE B. S. U.

On Sunday, November 15, Miss Nora Lee Ray was the speaker at noonday prayer meeting, using as her subject "Be Ye Strong." During B. T. U. general assembly a playlet called "Voices on the Campus" was presented under the direction of Jo West, president of one of the individual unions.

An informal party for all members of B. T. U. was given Monday night before light-winks in the Whitfield reception room. About one hundred girls were present, who enjoyed games, stunts, and songs until a late hour.

An effective pantomime of "O, Zion Haste" was presented at Y. W. A. general assembly, Wednesday evening, November 18. The following girls took part: Mary Elizabeth Haener, Anne Owen, B. G. Lee, Betty Keith, Catherine Rose Carter, Cornelia Leavell, and Eleanor Walters. During the pantomime a chorus sang behind the scenes. An inspiring missionary talk was also given by Theresa Anderson.

Von Nelle Byrd was the only member of our student body who attended the State Baptist Convention at Natchez, where she had a part on program.

Plans are being made on our campus for contributions to the Baptist Orphanage during the Thanksgiving season.

Eileen Stubblefield, Reporter.

B. S. U. AT STATE TEACHERS COLLEGE

"Forgetting those things which are behind and reaching forward to those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus."

Such is the aim of State Teachers College B. S. U. Council, under the leadership of Ann Graham Collier, president, is striving to attain in its work this year.

Upon S. T. C. campus may be found four Baptist units of religious activity. The B. Y. P. U. organized into three unions is proving to be one of the strongest organizations under the leadership of James Grisham, director.

The Y. W. A., led capably by Doris Simmons, has had a most successful beginning. We have been fortunate in having with us this year Miss Edwina Robinson, our State Young People's Secretary, and Miss Inabelle Coleman, South-wide worker. Our Baptist girls are happily looking forward to a visit from Miss Robinson, to be made the last of this month.

Our Baptist students attend First Baptist and Fifth Avenue Baptist Churches. There are three classes composed of college students.

The morning watches held each morning at 6:45 in each dormitory are proving to be of great inspiration to those students attending them.

May the B. S. U. on S. T. C. campus thus directed be a means of helping students on our campus live a richer, fuller life, and may sincere Christian living be moulded into the character of every student there.

Wintersmith's Tonic
MALARIA
A Good General Tonic

HOSIERY

6 Pairs Ladies' Chardonize Hosiery \$1.00 postpaid, Guaranteed. Write for 1937 Bargain Sheets.
L. S. SALES COMPANY, Asheboro, N. C.

SUNDAY SCHOOL LESSON

(Continued from page 10)

that he will repay Philemon all that Onesimus has stolen from him and that he will make right with the master anything wherein the slave has wronged him.

In v. 21, Paul grounds his plea for Onesimus on his confidence in the willingness of Philemon to oblige him. He was a wonder, this old man Paul. If these wise students of psychology make a little more rapid progress than they have ever made yet, they may catch up with Paul in another thousand years, if the Lord delay His coming for so long. Paul's approach in this verse is just about the most skillful of any anywhere recorded, even in this Book of books. He expresses confidence in a fine man, and that fine man will not betray that confidence. I am sure as I can be of anything that our own children would respond with a finer performance than any of them ever have, if we would repose in them a confidence that they will do what we ask of them. There have been instances in which my own have not responded, and the lack of such response has sometimes been followed by experience a bit painful to the children and very painful to the father, but that has been the case when the father has not made all the conditions of the case as clear as he should have taken pains in the first place to do.

IV. Transforming An Erstwhile Stranger Into a Gracious Host. (V. 22).

The man of God looks forward to his release from prison and to a time when he shall visit Colossae. Then he wants to enjoy the hospitality of the home of his friend. How dear that experience is to the heart of a tired preacher! How often has it been the sweet experience of the one who writes this line! He has found a place of rest from the wasting labors of the day where kind hands have ministered to his few needs and where kind hearts have cherished him for his work's sake.

This writer can but deprecate the custom in accord with which the preacher who comes to a given community is so often shunted into some place of entertainment which,

however comfortable it may be, gives him almost no opportunity to have fellowship with the people of the Lord there, and deprives all the homes of the rich privilege of having the man of God in the home and with the children. "Prepare a lodging for me," said Paul to Philemon, and there is no doubt in me that it was done, and that Paul was a blessing to the home of his happy host. How great a privilege it is to have fellowship with a good man! How like a benediction is the life of a good man in a home!

V. Transforming Our Words of Parting. (Vv. 23-25).

How different these from the words of parting usually spoken by people who do not love the Lord. With no slightest knowledge of the heart-strengthening meaning wrapped up in it, we glibly, thoughtlessly, flippantly say, "Good-bye." And then we dash away with never another thought of those to whom we have spoken a mere stereotyped word of parting.

Not so our brother Paul. Words were things in his mouth or on the tip of his mighty pen. "Those with me salute you. What I wish for you they also wish you through me. And my wish for you is that your spirit may be girded by the Grace of our Lord Jesus Christ." Life was always dangerous; but never, I think, as it is now. Death and mutilation ride the highways, and no man's wife knows when he leaves home that her husband may not keep his last rendezvous with Death during any minute he travels the highway. How fitting it would be for us then to take time to say "Good-bye," and realize the meaning of the fine old phrase and mean it!

Relieve Baby's COUGH

The "Moist-Throat" Way



IT'S the drying of tiny moisture glands in baby's throat and bronchial tract that so often causes coughs. Sticky phlegm collects, irritates, and the cough follows.

Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus becomes loosened so that it is easily expelled. Irritation goes away—coughing is quickly relieved.

Pertussin contains no harsh or injurious drugs. Will not upset the stomach or spoil the appetite. Many doctors have prescribed Pertussin for over 30 years. Try Pertussin at our expense. Use coupon below.

30¢

Prescription FREE

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

AD-4
Seeck & Kade, Inc., 440 Washington St., N.Y.C.
I want a Free trial bottle of Pertussin—quick!

Name _____
Address _____

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

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666 Malaria
in 3 days
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Liquid, Tablets

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HEADACHE, 30 MINUTES.

Try "Rub-My-Tism"—World's Best Liniment

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

A SICK PREACHER

By Louis J. Bristow, Supt.

He is a pastor in Mississippi. In his letter of application he said his wife had been paralyzed for six years; there are five young children to be cared for; and he himself had been ill for more than two years. He was pastor of several country churches, but had reached the place where he could no longer "carry on" in his weakened condition. Would we admit him as a free patient? We wrote to Doctor Gunter, State Mission Secretary for Mississippi, asking for information, and to the preacher asking whether his churches would aid with the necessary expenses of his hospital care. Doctor Gunter wrote that the man was getting \$16.67 per month from the State Mission Board. The preacher wrote that his churches were too poor to help. What should we do?

In a few days, however, the sick preacher came, accompanied by a fellow pastor, and bringing a letter from a third pastor asking that we help the man. Inquiry elicited the information that neither of these preachers would ask his churches to aid with the expense—they are already over burdened, they said. So here we were with the sick man in my office, and no promise that anyone would aid with the necessary cost. And hospitals cannot escape the economic law of having to pay for what they use. We put him to bed, and he is here. His case will be an expensive one. It will surely cost us more than \$100. Where will we get the money? Under instructions of the Convention I am not permitted to ask for special contributions, but there is no prohibition against telling a true story, and we have never yet refused a gift voluntarily made.

New Orleans, La.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY

I have a friend, now in her 85th year, almost blind and very deaf, but rich in faith and still interested in the events of the day. This is none other than Mrs. Mary Martin of Shubuta, sister of the late W. H. Patton.

Visiting together one day, our conversation turned to incidents of the long ago and the contrasts between then and now. She related that when a small child she went to Sunday school and was given a little catechism to learn, but all she remembered as taught in this book was this little couplet:

"I must neither work nor play
Because it is the Sabbath day."

All through the vicissitudes of her long life, she says these words have gone with her and have had much to do in determining and continuing her attitude towards the observance of the Lord's Day, quite different from that of many professed Christians of today.

—Mrs. Georgia D. Phillips
Shubuta, Miss.

Salesman (who for three hours has tried to sell a car): "Now, sir, I'll throw in the clutch."

Aberdonian: "I'll take her then. I knew if I held out long enough I'd get something for nothing."—Ex.

MISSISSIPPIANS AT THE SOUTHERN SEMINARY

Mississippi has a good representation at both the Seminary and the W. M. U. Training School this session. There are thirty-four boys at the Seminary and five girls at the Training School. In their second meeting of this year they completed the election of the following officers for the work of this year: John A. Moore, president; D. M. Nelson, Jr., vice-president; R. W. Martin, secretary and treasurer; L. C. Pinnix, chorister; Louise McMahon, pianist; John W. Cook, Jr., reporter.

We of the Mississippi group are proud of the fact that the Chairman of Religious Activities for this year is from our state. Niles Puckett from Columbus and a third year student at the Seminary is leading the entire student body into fuller and wider service of our Lord in and around Louisville.

The Mississippi group is one of the largest groups from any state at the Seminary. The group this year is composed of the following students: J. F. Arnold, Shannon; J. B. Benson, McComb; W. A. Brown, Pontotoc; John W. Cook, Abbeville; C. E. Cox, Brooksville; W. J. Derrick, Clinton; A. T. Engell, Marion; W. E. Ferguson, Derma; J. L. Green, Tupelo; D. H. Hall, Jr., New Albany; C. B. Hamlet, III, Picayune; B. D. Hardin, North Carrollton; J. E. Hewlett, Greenwood; E. G. Hightower, Hattiesburg; W. R. Hunter, Mashulaville; W. W. Izard, Hazlehurst; E. P. Keen, Ackerman; W. W. Kyzar, Jr., Meadville; R. E. Lee, New Hebron; A. L. McKnight, Cleveland; R. W. Martin, Clinton; John A. Moore, Tupelo; D. M. Nelson, Jr., Clinton; J. W. Parnell, Sardis; L. C. Pinnix, Hamilton; L. R. Polk, Mt. Olive; J. N. Puckett, Columbus; B. F. Smith, Biloxi; C. J. Smyly, Columbia; H. E. Spell, Clinton; C. E. Talbert, Meridian; C. A. Webb, Jackson; D. C. Wilson, Auburn; R. B. Winders, New Albany.

There is a larger group of Mississippi girls at the W. M. U. Training School this year than for any one of the past few years. The five Mississippians at the Training School this year are: Francis Lipincott, Scobey; Margaret Middleton, Woodland; Louise McMahon, Batesville; Hester Seale, Holly Springs; Martha Jo Walters, Laurel.

CHURCH AT FOREST

Things are happening in the Forest Baptist Church. The pastorium has put on a new white dress, the front has been remodeled, and the inside is being treated to new wall paper, enamel, varnish, paint, linoleums, etc., in preparation for the new pastor and his wife, Dr. and Mrs. A. B. Wood, who will arrive from their North Carolina home within the next ten days. Dr. Wood has been invited to preach the Thanksgiving sermon and it is hoped that he can arrange to be on his new field by that time. After spending ten years on his present field, he, of course, finds it difficult to break the ties, but feels a definite call and will gladly follow his Master's voice.

His new people have unanimously pledged loyalty and are prepared to give to the new leaders the right place in their affections.

The church aims to cultivate a closer cooperation, and to promote harmony of feeling and concert of action in advancing the interests of our Redeemer's Kingdom, realizing that—

"The humblest spire in mortal ken
Where God abides was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.

God sends no churches from the skies,
Out of our hearts must they arise."

This pulpit has not been vacant during the intervening weeks, visiting brethren have brought inspiring messages. On last Sunday it was a joy to have Dr. Lipsey who never fails to teach worthwhile things, and on this day brother Goodrich tarried too short a time, but left impressions on "Following Afar Off." He promises to visit the church again in the future and probably will cease talking about the Baptist Record long enough for a bird hunt. We are wondering if he can; and all agree that it is a fine subject.

WEST LAUREL

The revival meeting which was held at the West Laurel Baptist Church from Oct. 25 through Nov. 8 was greatly blessed. The Lord was with us in great power and is still continuing to bless us.

Our pastor, A. B. Pierce, preached the old time gospel with much spirit and fervour. The choir, under the direction of W. T. Montgomery, our local director, rendered beautiful hymns and the congregational singing was good.

Each Christian was brought closer to his Maker. There were fifty-one baptized November 15 with one more to be baptized. There were six others who came by letter and two who publicly professed Christ but did not unite with the church.

This meeting has shown that people still love to hear the true gospel preached for great crowds attended all the services.

Sunday, Nov. 15, we had 581 in Sunday school. The attendance has been growing for several months.

We praise God for all these blessings and may we continue to work in the fields that are already for harvest.

Zelia Headrick,
Reporter.

It was the custom of the congregation to repeat the Twenty-third Psalm in concert, and Mrs. Armstrong's notion of joining was to keep about a dozen words ahead all the way through.

A stranger one day asked, "Who is Mrs. Armstrong?"

"She is the lady already by the still waters while the rest of us are lying down in green pastures."

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MATT. 25:14-30

I met a young man
Whose talents were slim,
Who said the Lord
Hadn't been fair to him.

And another was there
Who didn't have many.
But he used them well
And gained quite a penny.

Nor was he vexed,
No, not even sore,
That another fellow
Had received a few more.

The Lord of us all,
When we reach that Land,
Won't bless because
Of talents in hand.

The percent of gain
On what He gave
Will determine the joy
That we all so crave.

—J. B. Ray

"Mummy," asked a little boy at a concert, at the end of the interval, "have the orchestra had something to eat?"

"I don't know," said the mother.
"I think they have," said the boy. "It says on the program, 'Part two will be given by a fuller orchestra.'"

Many of the speakers who make addresses over the radio should be taken off the ether and put under it.

"How old are you, little girl?"
"If the street car company doesn't object, I prefer to pay the full fare and keep my own statistics."

She (with newspaper): "It says here that the Eskimos use fish-hooks for money."

He: "It must be tough on their wives getting fish-hooks out of hubby's pocket while he's sleeping."

She: "Oh, well, the nights are six months long up there, dear."

Ruth: "How is your bachelor friend?"

John: "When I saw him last he was mending slowly."

Ruth: "Why, I didn't know he had been sick."

John: "He hasn't been. He was sewing buttons on his clothes."—Ex.

"Why are you afraid to have me go in an airplane, Henrietta?" asked Mr. Meekton.

"You might fall out."

"But there's the parachute."

"Parachute, indeed! Why you can't even remember an umbrella."—Ex.

London drivers and chauffeurs enliven many occasions by their wit and sarcasm. One London driver drew up when he saw a pedestrian directly in his way, leaned over and very politely inquired:

"I say, sir, may I ask what are your plans?"—Ex.

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